

EPISCOPAL Churchnews

MAY 27, 1956

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THE STRAIGHT LINE—A DISCUSSION OF THE TRINITY

At the Season of Ordinations—

TAKE HEED that the persons, whom ye present unto me, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.—B.C.P., p. 530

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COMING EVENTS

THE CHURCH'S CALENDAR

Trinity Sunday, May 27.

NATIONAL EVENTS

NCC Committee on World Literacy and Christian Literature, New York, N. Y. June 1 . . . **Annual meeting**, Confraternity of the Blessed Sacrament, Detroit, Mich. Church of Incarnation, June 2 . . . **ACU convention for priests**, Wayne, Pa. Valley Forge Military Academy, June 4-8 . . . **NCC general board meeting**, Toledo, O. June 6-7.

PROVINCIAL EVENTS

Southern half of Province 4 national leadership training conference, Carrabelle, Fla. Camp Weed, May 28-30 . . . **Northern half of Province 4**, Valle Crucis, N. C. May 31-June 2.

REGIONAL EVENTS

Pre-lab. meeting of staff of NC, Radnor, Pa. Conference Center, May 31-June 3 . . . **Church and Group Life laboratory**, Radnor, Pa. June 4-16 . . . **Conference on alcoholism**, Hendersonville, N. C. Kanuga Lake, June 8-10.

DIOCESAN EVENTS

Church School Workers' conference, Waring, Texas. Camp Capers, May 30-June 2 . . . **College conference**, Pollack, La. Camp Hardtner, May 31-June 3 . . . **Laymen's study conference**, Bogus Banks, N. C. Hoffman Conference Center, June 1-3 . . . **Churchmen of South Fla.**, Avon Park, Fla. Camp Wingmann, June 1-3 . . . **Parish Life conference**, Racine, Wis. DeKoven Foundation, June 1-3 . . . **Laymen's conference**, Kearney, Nebr. June 1-3 . . . **Annual meeting of laymen**, Beaufort, N. C. St. Paul's Church, June 3 . . . **Woman's Auxiliary conference**, Way, Miss. Camp Bratton-Green, June 6-9 . . . **Annual convention**, Winona, Minn. St. Paul's Church, June 7-8 . . . **Training conference** for camp counsellors, Menomonie, Wis. Bundy Hall, June 8-9 . . . **Laymen's conference** on stewardship training, Pollack, La. Camp Hardtner, June 8-10 . . . **Leadership training conference**, Forsythe, Mich. Little Lake Conference Center, June 8-10 . . . **YPF convention**, Lakeside, Conn. Camp Washington, June 9-10 . . . **Youth retreat**, Seabrook Beach, S. C. Camp St. Christopher, June 8-10.

AT THE SEMINARIES

Commencement, Virginia Seminary, Alexandria, Va. May 31 . . . **Commencement**, Episcopal Theological School, Cambridge, Mass. June 7.

RADIO

The Episcopal Hour, Bp. Pardue: "What to Pray For" May 27; "The Faith that Works" June 3.

TELEVISION

Dean Pike, ABC-TV network, May 22 and June 3.

MUSIC

School of Church Music, Austin, Texas Seminary of Southwest, June 4-8.

EPISCOPAL Churchnews

In Its One Hundred and Twenty-first Year of Continuous Publication

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The Cover: Caroline Rakestraw, Executive Secretary of the Radio-TV Foundation. See story on pages 16-17.

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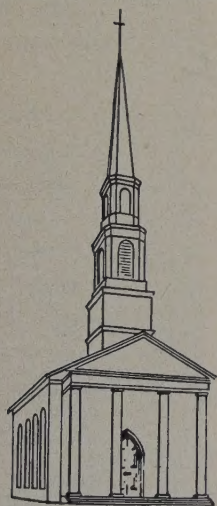
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WORTH REMEMBERING

Holy Communion

It is advised by the guides of souls, wise men and pious, that all persons should communicate very often, even as often as they can do it without excuse and delays. Everything that puts us from so holy an employment when we are moved to it, being either a sin or an imperfection, an infirmity or indevotion, and an inactiveness of spirit. All Christian people must come. They, indeed, that are in the state of sin must not come so, but yet they must come. First they must quit their state of death, and then partake of the bread of life. They that are at enmity with their neighbours must come; that is no excuse for their not coming; only they must not bring their enmity along with them, but leave it, and then come. They that have variety of secular employment must come; only they must leave their secular thoughts and affections behind them, and then come and converse with God. If any man be weak grown in grace, he must needs come because he is so excellently disposed to so holy a feast: but he that is but in the infancy of piety had need to come, that so he may grow in grace. The strong must come, lest they become weak; and the weak that they may become strong. The sick must come to be cured, and the healthful to be preserved. They that have leisure must come, because they have no excuse; they that have no leisure must come hither, that by so excellent religion they may sanctify their business. The penitent sinners must come that they may be justified; and they that are justified, that they may be justified still. They that have fear and great reverence to these mysteries, and think no preparation too sufficient, must receive, that they may learn how to receive the more worthily; and they that have a less degree of reverence must come often to have it heightened: that as those creatures that live amongst the snows of the mountains turn white with their food and conversation with such perpetual whitenesses, so our souls may be transformed into the similitude of union with Christ by our perpetual feeding on Him, and conversation not only in His courts, but in His very Heart, and most secret affections, and incomparable purities.

—JEREMY TAYLOR

The Vision of Beauty

The vision of beauty is the greatest thing in the world, and those who catch what the ordinary eye cannot see are among the great people of the world.

(Compiled by his private secretary.)

GEN. JAN SMUTS

ward a CHRISTIAN DISCUSSION of the News

by the editor, the staff and, sometimes, invited commentators

PALESTINE FROM 135 A.D. TO 1956

EXT in importance to the struggle between Russia and the Western powers as a major problem confronting the modern world is the dispute between Israel and the Arab States in the Middle East. This struggle cannot be separated from the larger conflict between East and the West. It is clear now that Russia is anxious to exploit every advantage in this situation. Israel, our closest ally, is desperately dependent upon the Middle East for oil, and as a result, is often forced to act upon principles less lofty than those usually expected by Christian moral theologians. The recent shipment of Czech arms to Egypt has been one illustration of Russia's ability to upset the delicate balance in the Middle East to the embarrassment of the Western powers. The Russians have not forgotten that the Moslems have a proverb which says "My enemy's enemy is my friend."

For Christians the land of our Lord's birth has special significance. Sometimes in the past this fact has led to an obsession to protect the Holy places and to rescue the Holy Land from "the heathen." From the year A.D. 636, when the Moslems under Omar took the Holy Land from the Crusaders under Godfrey de Bouillon captured Jerusalem in 1099, there was an uneasy feeling among many pious Christian souls that it was wrong to allow the Holy Land to be 'defiled.' But when the Crusaders entered Palestine they did not add to its holiness. Indeed, for a moment forget the sacred events which went before their coming and look at the history which followed, we might better refer to this part of the earth as the "unholy land."

Every event has a history. We can hardly understand the present without some knowledge of the past. (Mrs. Liver pointed this out as she meditated upon the view mirror in her car.) It is impossible for us to successfully navigate the future unless we keep before us a small image of the past. In science we refer to this as the operation of the law of cause and effect. A scientific problem is relatively simple, however, for the behavior of electrons and protons are usually predictable. Human beings are not; nor are historical events. The best commentators on the news sometimes act like children playing in a world which is too big for them. In the light of subsequent events their Olympian predictions are more often than not both humorous and pathetic, and sometimes ridiculous. There is, on the other hand, a "givenness" about history which enables the historian to work upon a basis of fact and not fancy, although he is often tempted to mix with fancies rather than facts. In the case of the Arab-Israeli dispute there are certain facts, historical facts, which are basic.

The immediate need is to bring peace to a troubled

land, a peace which would benefit both sides and enable them to proceed with the development of their countries in a cooperative manner—which is the only way the Jordan River can ever be adequately developed, for an example. The immediate problem, however, is to compromise the differences which grew out of the 1947 United Nations' Partition Resolution and of Israel's seizure of territory by force in the shooting war of 1948-49. These seizures increased by a third the area allotted to Israel by the United Nations. The Arab demand that this territory be surrendered is met by Israel's insistence upon keeping the status quo.

When, last November, Prime Minister Sir Anthony Eden proposed some kind of "compromises between these two positions," Israel's Prime Minister David

Ben-Gurion was defiant. He said that Mr. Eden's proposal would "truncate the territory of Israel" for the benefit of her neighbors. He said furthermore that hence it had "no legal, moral or logical basis and cannot be considered."

This is part of the crisis facing any mediator today. But back of each link in this long chain of events are other events. If we are to discuss these matters intelligently, perhaps we should begin with the history of the events themselves as far back as we can reasonably go. Here is a brief list of the high spots in this long and complicated story:

Unholy Land



Fitzpatrick in The St. Louis Post-Dispatch

135 A.D.—The Romans devastated Palestine and ended 1200 years of Jewish history in that land.

636—The Moslems occupied Palestine under Omar.

1099—Jerusalem was captured by the Crusaders under Godfrey de Bouillon.

1517—Palestine was conquered by the Turks. For 400 years Jews and Arabs lived together under Turkish rule.

1917—On November 2, the British Government issued the famous Balfour Declaration which promised a Jewish national homeland in Palestine.

1919—A Jewish national state in Palestine was advocated by President Wilson.

1920—By the Treaty of Sevres, Turkey ceded Palestine to the allies and Great Britain was given a mandate over the Holy Land by the League of Nations. This mandate provided for the establishment of a Jewish homeland.

1922—That part of Palestine which later became Trans-Jordan was excluded from the mandate provisions requiring establishment of a Jewish homeland in Palestine.

Toward a **CHRISTIAN DISCUSSION** of the New

continued from preceding page

- 1936—Arab protests against Jewish immigration led to Britain's forming a commission of study which reported that Britain had failed in her duties under the mandate and recommended partition.
- 1939—President Franklin Roosevelt called an international conference on refugees.
- 1939—The British revoked their promise of a Jewish Homeland in a White Paper. Jewish immigration into Palestine was limited to a total of 75,000. This White Paper was condemned by the League of Nations Mandate Commission.
- 1944—President Roosevelt approved the establishment of a Jewish National Homeland in Palestine.
- 1945—Britain's Labor Government reverted to Palestine policy expressed in the White Paper of 1939. Later President Truman announced request that England admit 100,000 Jewish refugees to Palestine. (This request was made shortly before an election in New York City.)
- 1946—Anglo-American Committee reported and recommended 100,000 Jewish refugees be admitted to Palestine at once. Britain admitted 1,500 Jews to Palestine each month. Illegal immigration grew and led to continuing clashes with the British.
- 1947—The United Kingdom announced the failure to find any solution to the Palestine problem and their intention to request the United Nations to solve it. On September 26, Britain, ruler of Palestine for 25 years, announced she would give up her League of Nations Mandate. On November 29, with the support of the United States and Russia, the United Nations voted for partition into separate Jewish and Arab States. At this time the Arab nations threatened war.
- 1948—On May 15, the nation of Israel was proclaimed in the area allotted to it by the United Nations as a separate and free State. The United States extended recognition. Arab planes bombed Israel and Arab armies closed in on the new State. The Israelis pushed the Arabs back and at the end of this shooting war extended their territory by at least one third of its former area.
- 1949—Egypt and later Jordan, Lebanon and Syria signed the United Nations-sponsored armistice with Israel, but there was no peace. Boycotts both diplomatic and economic were set up against Israel.
- 1950—The United States, Britain and France issued a declaration that they would keep the military balance by limiting arms shipments to both sides in the dispute and that they would "take action" to prevent further violations of the armistice. This balance of power was maintained for the next five years, until the shipment of arms to Egypt late in 1955.
- 1951—The U.N. Security Council asked Egypt to lift its anti-Israel blockade at the Suez Canal. The Arabs became increasingly resentful of what they considered to be Western support for Israel.
- 1953—President Eisenhower expressed his concern over "the deterioration in relations between the Arab nations and the United States," and said he intended to "restore the spirit of confidence and trust which had previously characterized these relations." On October 14 and 15, in retaliation for a series of Jordanian border raids, the Israelis launched an attack in force against Kibya. This was the beginning of Israel's tough policy of reprisal. They were censured both by the United States and the Security Council.
- 1954—Over protests from Syria the Security Council voted to permit Israel to build a power project on the Jordan River. Russia vetoed this proposal. This was Moscow's first open bid for Arab friendship, the first of many Soviet vetoes on the Arab's behalf. In February Lt.-Col. Gamal Abdel Nasser became Premier of Egypt. In July Britain agreed to quit the Suez Canal, believing that this would induce Egypt to join a mid-East defense system.
- 1955—Egypt began to organize the Arab League to block the mid-East Defense Organization. Nasser insisted that all Arab states be neutral in the cold war. Iraq did not conform and announced that it would side with the West. On September 27, Nasser announced that Egypt would obtain heavy arms from Soviet-controlled areas and shortly thereafter arms began to be shipped to Egypt. In October Israel began to seek more arms from the West. The West did not cooperate. On November 22, Britain, Iraq, Iran, Turkey and Pakistan organized a Middle-East Treaty Organization as a northern frontier against Soviet expansion. To counteract this, Premier Nasser organized a neutralist and anti-Israel southern bloc of Egypt, Syria and Saudi Arabia and set about inducing Jordan to sign up. After Syrian attacks on Israeli fishermen on the Sea of Galilee, the Israelis launched a large sea raid on Syria. Israel toughened her policy for fear the "Arab snake (would) get big enough to swallow her." They were censured.
- 1956—March 2, Jordan ousted Maj. Gen. John Bagot Glubb, the British General who had been chief of the British-subsidized Arab Legion. On April 2, Secretary Dulles said that America would not sell arms for the present but would not object if Britain and France did support Israel in the way. On April 6, U. N. Secretary General Dag Hammarskjöld left on his peace mission for the Arab states to try to bring peace to this troubled land.

EPISCOPAL Churchnews

THE CHURCH ACROSS THE NATION

Spotlight on Asia:

Episcopal Church Spends \$16-Million in Asian Mission Work, Council Learns

Asia, given a decided emphasis in the Pastoral Letter of the House of Bishops at the 1955 General Convention, came to the fore again as the National Council held its spring meeting last month at Seabury House, Greenwich, Conn.

The Episcopal Church, National Council announced through its Overseas Department chairman, the Rt. Rev. Horace W. B. Donegan, Bishop of New York, has spent \$16,473,991 in missionary work in Asia. There are 110 American men and women (including wives of missionaries) now serving missions in that part of the world.

Although the Church has no American personnel in Red China, the Church in China (Chung Hua Sheng Hui) is far from dead.

An able and courageous band of Chinese bishops, priests and laymen," Bishop Donegan pointed out, "are ministering to a great body of faithful people."

From another part of the Far East the Council heard a first-hand report from Dr. Masatoshi Matsushita, President of St. Paul's University, Tokyo—an impressive and still-growing educational plant established by the Episcopal Church and affiliated with the Church in Japan (Nippon Kōkōwai).

In its three colleges of Arts, Economics and Science, the university has an enrollment of 6,000. Future plans: a school of law and one of medicine. Also hopefully on the agenda: an atomic reactor.

In other overseas missionary action the Council allocated funds for mission projects in Alaska, the Panama Canal Zone, the Philippines and Puerto Rico, and learned that "something new has been added" to the Overseas Department's personnel placement program: a Missionary Reserve.

Under the plan, appointments are made to a reserve rather than a specific mission field, with "missionaries-in-waiting" continuing in other em-

ployment until called for a definite assignment.

Main needs in the Missionary Reserve at present are:

► Experienced clergy for overseas seminary faculties.

► Businessmen to serve as treasurers and administrators of overseas missionary districts.

► Nurses to serve as instructors in nurses training schools overseas.

In concluding the Overseas Department report, Bishop Donegan, who stressed the importance of Japan and the Philippines in the Church's overall missionary enterprise, said:

"Our money has been spent as wisely and as well as conscientious Christian people knew how to use it. That mistakes have been made we can be sure, but we can be equally confident that our gifts, made during

these past 10 years, have made a tremendous contribution towards the strengthening and extension of the Church's mission in Asia, and that is all that matters."

Two major personnel changes received Council acceptance.

After 26 years James E. Whitney (See Photo) stepped down as an assistant treasurer in National Council, announcing his retirement for June 30. He will be succeeded by Marvin C. Josephson, formerly of the National City Bank of New York City, a major in the Army reserves and, during World War II, in command of Air Transport Command bases in Iran.

Mr. Whitney was characterized by Presiding Bishop Henry Knox Sherrill as "consecrated, able and patient in difficult periods."

Also faced with a major change-over was the Church's famed school for women workers—Windham House in New York City, whose director, Miss Helen Turnbull, was scheduled to resign May 1, to become associate secretary of the World Council of Churches' Department on Cooperation of Men and Women in

For Long Service: James E. Whitney, retiring after 26 years as assistant treasurer for the National Council, shows Mrs. Whitney a silver bowl presented to him by Council members at their spring meeting last month.

Episcopal Church Photo





Hansen Studio

'I shall not want': The Girls' Friendly Society of the Diocese of New York climaxed its 1956 program on Indian Americans last month with a Mission Rally at the Cathedral of St. John the Divine. Here a group of youngsters present the Indian version of the Shepherd Psalm.

Church and Society. Her new stamping grounds: Geneva, Switzerland.

Named to succeed her was Miss Olive Mae Mullica, former Denver school teacher and assistant in field work at Windham House.

In a Home Department report, Bishop Richard S. M. Emrich of Michigan, chairman, cited three missionary districts as courting diocesan status—North Texas, Arizona and San Joaquin (in California).

Closest, the chairman said, is North Texas, which received \$21,000 from the national church in 1955, reduced it to \$17,000 for 1956, has cut it to \$7,000 for 1957 and plans to make it zero in 1958, when General Convention meets again.

Arizona receives \$57,495 annually from the national church and is now embarked on an endowment fund drive which will pay that much in interest.

San Joaquin, with a \$31,407 National Council grant annually, is considering a similar plan.

In other Council action:

► Bishop Sherrill reported on his visit to Russia as part of the National Council of Churches delegation, which held conversations with Russian churchmen.

► The Children's Missionary (Mite Box) Offering for 1957 was earmarked for the Church's mission to the Negro and "Chapels on Wheels"—the Church's work with migrant laborers in the Ohio River valley.

► A new missionary film, "Heartbeat of Haiti," showing the Church's work there, was shown. It was announced that the film had been entered in the Golden Reel Film Festival.

Appointments:

► Miss Mary J. Pyburn, director of Christian Education at the Church of the Ascension, Lakewood, O., for 11 years, was named pre-school editor for the Curriculum Division, replacing Miss Esther Pierce.

► The Rev. George L. Peabody, associate rector at Grace Church, Washington, D. C., was named secretary of Laboratories in the Department of Christian Education's Church and Group Life work.

► The Rev. Walton W. Davis, of All Souls Church, Oklahoma City, was named an associate secretary in the Leadership Training Division.

► The Rev. Herbert E. P. Pressey, former chaplain in the Armed Forces, was named assistant secretary of the Armed Forces Division.

UCW Board Asks Special 'Integration Day' Prayer

The Board of Managers of United Churchwomen last month called for special prayers on May 17, the second anniversary of the Supreme Court's historic school integration decision.

The Board, which met for its annual meeting in Colorado Springs, likewise called for special prayer observance on Aug. 12, which will mark the end of a five-day German Evangelical Church Day Congress (Kirchentag). About 500,000 Protestants from East and West Germany are expected to attend.

In addition, the 150 women at the meeting urged Congressional approval of a five-year \$7.5 billion foreign aid bill. This recommendation they sent to President Eisenhower,

Secretary of State Dulles and members of Congressional committee considering such legislation.

UCW, an NCC department, representing more than 10,000,000 Protestant women in this country, is headed by Mrs. Theodore O. Wedel, Episcopal leader.

Dean Sweet Retires From Cathedral In St. Louis

The Very Rev. Sidney E. Sweet, prominent spokesman for liberal Protestants in the St. Louis area, will retire Sept. 1 as dean of that city's Christ Church Cathedral. He explained that he was stepping down because he had reached the mandatory retirement age of 72. The Church law, however, does not forbid his taking another position, and the dean said he had "no intention of retiring from the active ministry."

Dean Sweet came to the Cathedral in 1931 from St. Paul's Church, Columbus, O. Bishop William Sealott retired in 1953, and Dean Sweet took his place as leader of the city's liberal Protestant forces.

During the depression years of the 1930's, the dean was active in efforts to secure relief for the unemployed. A week after Pearl Harbor in 1941 he set up a service men's center in the downtown Cathedral. The center is still functioning.

Dioceses Urged to Form Bi-Racial Committees

You can't appoint a predominantly white committee to consider a Negro problem and expect to come up with satisfactory results.

So thinks National Council's Division of Domestic Missions, whose Interracial Committee on Negro Work met April 18 in New York and resolved that: "The several dioceses of the Church be encouraged to create and foster bi-racial committees to discuss and consider problems of human relations on the community, congregational and diocesan levels."

"There is a feeling," the Committee stated, "that much is lost in seeking answers to problems of human relations when committees are not representative of all races and attitudes on both sides of the question involved."

The Committee, recently enlarged from 12 to 18 members, is evenly divided between whites and Negroes with representation from clergy, laymen and lay women. Half the membership is from the North and half from the South.

Also on the Committee are the Presiding Bishop, the Director of the Home Department (the Rev. William G. Wright) and the Assistant Secretary of the Division of Domestic Missions (the Rev. Tolle L. Caution). The Committee's chairman is Bishop Henry I. Louttit of South Florida.

Cross-Consecration Unity Step Urged by Methodists

Large-scale services of cross-consecration have been proposed by the Methodist Commission on Church Union as a step towards eventual organic unity between the Methodist and Protestant Episcopal Churches.

The proposal came at the Methodist church's quadrennial conference last month in Minneapolis.

Seen as an answer to a "one-way-only" proposal of the Episcopal church's Joint Commission on Approaches to Unity made last year in St. Louis, the recommendation calls for a series of reconsecrations of bishops of each Church by bishops of the other. The bishops would then hold consecration services in their areas, at which clergy of the two Churches would be invited, but not required, to receive the "laying on of hands."

If intercommunion were established, clergy would then be permitted to administer the sacraments in each other's churches.

The Episcopal proposal called for bringing Methodist bishops gradually into the line of apostolic succession by having "three bishops in the historic succession participate in the laying on of hands at all subsequent consecrations of Methodist bishops." Methodists claim their proposal would accomplish quickly what would otherwise take an estimated 30 or 40 years.

Bishop Coadjutor Robert F. Gibson, Jr., of Virginia, chairman of the Episcopal Church's unity commission, addressed delegates at the Minneapolis conference, but did not specifically comment on the acceptability of the new proposal.

He urged that members of both churches "not only work for union because we are alike, but because each has something which it can give the other."

He noted fears that the 2½ million-member Episcopal Church might be "swamped and out-voted" by the 10 million-member Methodist Communion. He also observed that some Methodists are afraid Episcopalians might change or "corrupt" them.

Melish Wins Peace Prize, Calls It 'Badge of Honor'

The Rev. William Howard Melish, controversial supply priest of Brooklyn's Holy Trinity Church, announced last month that he would accept the International Peace Prize of the communist-dominated World Peace Council.

The clergyman told his parishioners that he would regard it as a "badge of honor," which he wanted to share with his congregation. He said he

was accepting the prize "particularly as a Christian and as a clergyman."

Previous recipients of the award, which carries a cash prize of \$14,000 include singer Paul Robeson, comedian Charles Chaplin, and Russian composer Dmitri Shostakovich.

Mr. Melish first announced his acceptance of the award at the Neighborhood House of Old Christ Church, Philadelphia, where he was guest speaker at a testimonial for the Rev. Kenneth R. Forbes, who heads the unofficial Episcopal League for Social Action. Like Mr. Melish, he has been a controversial figure in the church for his vigorous espousal of liberal and unpopular causes. The testimonial was in recognition of his "long and worthy record of service in behalf of peace, better race relations, and civil liberties."

Members of the vestry of Christ Church, which prides itself as the "Religious Shrine of the American Revolution," told reporters they were "shocked and surprised" when they read about the meeting in the papers. The said that, in the future, use of church property would be "limited to approved and official functions."

Back in Brooklyn, Lewis G. Reynolds, senior warden at Holy Trinity and a leader in the fight to oust Mr. Melish, said the peace award "leaves no doubt as to Mr. Melish's political affiliations. It is ironical that he should be such an active pleader for international peace—on Russian terms, of course—and at the same time be the symbol of dissension in his parish, in the diocese and in the

national Church."

Meanwhile, the Appellate Division of the Brooklyn Supreme Court unanimously upheld a State Supreme Court decision affirming Mr. Melish's right to continue as supply priest at Holy Trinity. The court agreed with the earlier verdict that the vestrymen lacked a legal quorum, under state law, when they voted to oust Mr. Melish last January because of his alleged left-wing activities. The congregation subsequently elected a pro-Melish vestry, but the clergymen's opponents declared the meeting "a rump session."

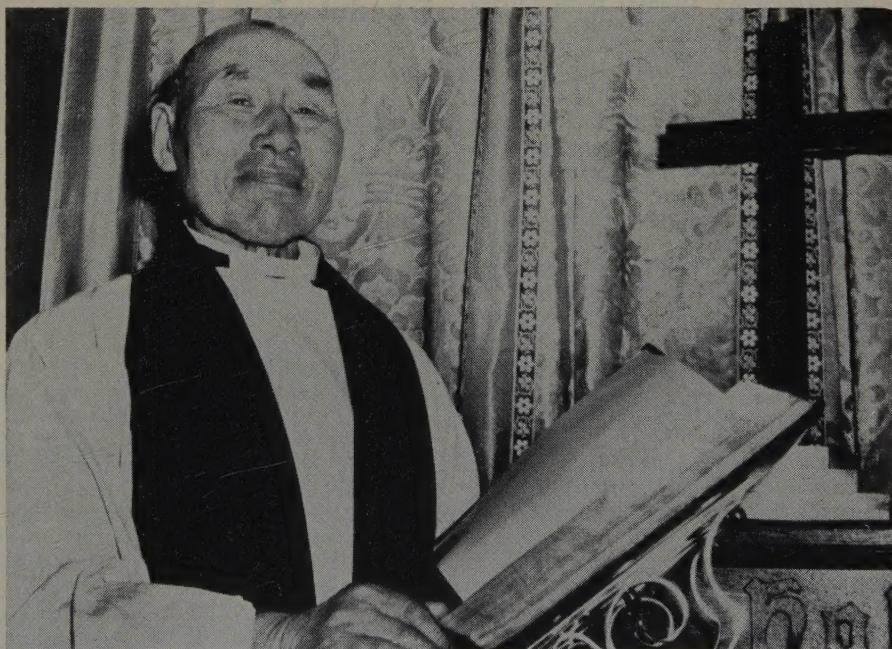
Still pending in Supreme Court is an application for a permanent injunction against Mr. Melish. Attorneys for the anti-Melish faction said they would seek an early trial on this application.

Also hanging fire are the results of a judicial inquiry into Mr. Melish's conduct by Frank Sincerbeaux, advocate of the ecclesiastical court of the Diocese of Long Island.

Bishop Gray Takes Part In Scottish Consecration

Bishop Walter H. Gray of Connecticut last month became the first American bishop to take part in the consecration of a prelate of the Episcopal Church in Scotland.

The consecration—that of Dean Edward F. Easson as Bishop of Aberdeen and Orkney—took place at St. Andrew's Cathedral, Aberdeen. Connecticut's first bishop—Samuel Seabury, was consecrated in Scotland.



RNS

Up North: The Rev. Peter Umack, 75, is believed to be the world's only ordained Eskimo Anglican minister. His little log church, which he built himself, is at Tuktoyaktuk, Northwest Territories, Canada. He has 250 Eskimo parishioners.

How Much Do We Know About the Orthodox Church?

Despite an historic friendship with Anglicanism, the Eastern Orthodox Church has had traditionally tough sledding in the United States. Some American churchmen have looked on the Orthodox as a "foreign church—medieval in outlook, corrupt in faith, and superstitious in practice."

Last month, the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York, sought to puncture some of the myths surrounding the Orthodox Church in lectures at Bexley Hall, the Divinity School of Kenyon College, Gambier, O. Bishop Scaife, who is this country's leading authority on relations between Anglicanism and the Orthodox Church, said the language barrier between the two churches was gradually being broken down.

"To remain in ignorance of the Orthodox Church's thought and life is not only a wrong to ourselves, but a wrong to our country and an injustice to the interests of our Church," the Bishop declared. "There are many among us who have never established per-

sonal contact with its members; many who know little or nothing of its doctrines and church life; many who have never realized the inherent identity of the Faith which they profess with our own."

The Bishop urged that Episcopalians not "proselytize" when working with the Orthodox churches, even though in many communities all the Orthodox young people could be brought into an Episcopal Church. He said the Orthodox Church, with its rich traditions, was needed in this country. He also urged that Episcopal clergy "get acquainted" with Orthodox clergy, giving them whatever help they need with the English language.

The Bishop pointed out that the Orthodox Church was in the "front line" in the struggle against atheistic Communism, not only in Russia but in satellite nations that used to be in "complete subservience to Turkish Islam."

"The Orthodox Church may be static," he said, "but it is a great power for righteousness in the lives of its people."

Coadjutor Sought, Records Set at April Conventions

A call for a bishop coadjutor, the passing of a record budget, and a record attendance were highlights of three widely-separated diocesan conventions last month.

Sacramento—Bishop Noel Porter announced his retirement, for December of next year, and asked delegates to the 46th annual convention April 10 and 11 in St. John's Church, Petaluma, Calif., to call a convention for the election of a successor. Two new missions—Our Merciful Savior, Sacramento, and St. Michael's, Carmichael—and one new parish—Holy Trinity, Willows, were admitted to convention. The host church will observe its centennial this summer.

Oregon—Delegates to 68th annual convention, April 8-10 at Trinity Church, Portland, passed the largest missionary and assessment budget in the diocese's history and planned to add to the chaplaincy program at the University of Oregon and Oregon State College. Bishop Benjamin D. Dagwell reported that over \$800,000 has been spent on building projects. This is in addition to a \$2 million Rogues Valley Memorial Hospital in Medford and a new \$55,000 diocesan office building.

Erie—Meeting April 28 at the Church of the Ascension, Bradford, Pa., were the annual diocesan convention and the annual meeting of the Woman's Auxiliary, with a record convention attendance chalked up.

The women presented a near-\$5,000 United Thank Offering—largest for one year in the history of the diocese. The Rev. William B. Parsons, Jr., missionary from Kyoto, Japan, was convention guest speaker.

Bishops Rhea, Sturtevant Schedule Fall Retirements

Two of the Church's senior bishops, who announced retirements effective this fall, have been notified that the Presiding Bishop has received a majority of consents of their fellow bishops to the resignations.

They are the Rt. Rev. Frank A. Rhea, Missionary Bishop of Idaho since 1942, and the Rt. Rev. Harwood Sturtevant, Bishop of Fond du Lac since 1933. He was consecrated Bishop Coadjutor in 1929.

Bishop Rhea, 68, retires on Nov. 12; Bishop Sturtevant, 67, on Oct. 31.

The Fond du Lac bishop will be succeeded by the Rt. Rev. William H. Brady, consecrated Bishop Coadjutor in 1953. Bishop Rhea's successor must be named by the House of Bishops, since his is a missionary jurisdiction.

A native of Missouri, educated at St. Stephen's College and Berkeley Divinity School, Bishop Rhea served in South Dakota, Texas and Idaho before being elected to the episcopate.

Bishop Sturtevant was born in Michigan, educated at the University of Michigan and Western Theological Seminary and served in Illinois and Wisconsin.

G. Forrest Butterworth, 64, Chancellor of the Diocese of New York, died April 18, while on vacation at his winter home in Asheville (Biltmore), N. C. He was stricken with a heart attack the day before at the Biltmore Forest Country Club. Son-in-law of the late Bishop Junius M. Horner, first Bishop of Western North Carolina, he had been chancellor of the New York diocese since 1940. He was a member of a New York law firm, a trustee of Hobart College, Geneva, N. Y., a board member of General Theological Seminary and a member of the chapter of the Cathedral of St. John the Divine. He made his home in Rye, N. Y., where he was a vestryman and senior warden of Christ Church. A graduate of Columbia University, he was a former editor of *The Columbia Law Review*.

The Rev. Roy W. Magoun, 74, superintendent of the Seamen's Church Institute, Newport, R. I., 1919-46, died April 11, in Essex, Conn. A native of Massachusetts, he spent his entire ministry in New England.

The Rev. Thomas C. Marshall, 87, founder of the Episcopal City Mission Society of Los Angeles, March 30, at the Episcopal Hospital of the Good Samaritan there. Nationally known for his pioneering work in Christian Social Relations, he was one-time president of the Alliance of Social Agencies. He came to the diocese in 1904 and organized the Neighborhood Settlement, a forerunner of the Mission Society.

The Rev. March C. Mayo, 84, priest-in-charge of the Church of St. Stephen, the Martyr, Baltimore, died April 15. Ordained in 1897, he served in Connecticut and came to Baltimore in 1902 as assistant at St. Luke's Church.

The Rev. Daniel G. Ching Wu, 78, first Chinese Episcopal priest ordained in the United States, April 6, in San Francisco. A native of Canton, China, he received early Christian training in Hawaii and then studied at the Church Divinity School of the Pacific. He helped found True Sunshine Mission in San Francisco's Chinatown and, after the 1906 fire and earthquake, he established the Church of Our Saviour in Oakland. For 30 years he was vicar of both missions.

John E. Jardine, Sr., 84, reputed to have been the oldest senior warden in active service in the United States, died March 16, of virus pneumonia in Pasadena. He was warden and vestryman for many years at the Church of Our Saviour, San Gabriel.

THE NEWS IN BRIEF

Quick Reports from Around the Church

Birmingham and the 'Golden Years Project' . . . The Story of 'Trinity-In-the-Garage' . . . The Priesthood: Many Men of Many Talents . . . The Good Shepherd of St. Augustine's Church . . . Brotherhood in Tottenville, L. I.

Episcopal churches in Birmingham, Ala., kicked off their "Golden Years Project" last month—an ambitious program aimed at raising \$100,000 for construction of an old people's home. John P. Newsome, a Birmingham businessman leading the drive, says an additional \$450,000 will be obtainable from the federal Hill-Burton Act. The plans call for facilities for 80 persons. There'll be an infirmary, a convalescent's wing, an occupational therapy section, a chapel, solarium, and central dining hall. Mr. Newsome said the home would be open to old people of all denominations, with rates based on ability to pay.

Why is it? The Episcopal priesthood seems full of many men of many outside talents. The case in point: the Rev. John Ledru Stiffler, rector of St. Philip's Chapel, near New Hope, N. J. His paintings went on exhibit not long ago at a Washington Crossing, N. J., business establishment. A former actor as well as an artist, he became interested in the priesthood after working on stained glass.

The Rev. J. Hausmann Dingle, a newly ordained priest, is formidably equipped to handle the financial affairs of Trinity Mission, Montclair, N. J., his first parish. He studied accounting at Rutgers and at the University of Pennsylvania's Wharton School of Finance. Getting the money shouldn't be much of a problem, either. He's a former Internal Revenue agent.

It happened in Congress: The Rev. C. Bertand Bowser, retiring rector of St. Augustine's Episcopal Church, Lawrence, Mass., is known as the "dean of greater Lawrence clergymen." Last month, Rep. Thomas J. Lane (D-Mass.), a Roman Catholic layman, took the floor of Congress to praise Mr. Bowser for "55 years of devoted service to the Creator of us all." The congressman put it this way: "Although I worship at another church, the difference of our faiths became not the separation but the bridge that brought us closer together in tolerance, respect and friendship. He is retiring from the active ministry, but his presence and his example will help all the people of greater Lawrence become better than they were, following the way of faith, hope and charity. We are extremely grateful to Mr. Bowser, the good shepherd of St. Augustine's Church."

The Rhode Island State Penitentiary received its charter last month for its chapter of the brotherhood of St. Andrew—the ninth to be

established in prisons and prison camps throughout the country. The organization, which has chapters in 40 dioceses of the Church, is dedicated to spreading Christ's Kingdom among men and boys. The Rhode Island prison's chapter was set up under the leadership of the Rev. Leonard S. Redlawn, the institution's Episcopal chaplain.

► In Kings Mountain, N. C., 21 Episcopalians attend church Sundays at "Trinity in the Garage." It's just that, too—a garage belonging to one of the communicants. The Rev. Floyd W. Finch, Jr., priest-in-charge, describes it this way: "The hammers and saw, planes and wrenches are on the Epistle side, reminding us of Our Lord's work; and on the Gospel side, an electric train reminds us we live and serve Him in the mid-20th Century." The congregation has grown to love "Trinity in the Garage" (18 by 23 feet), but they've got their eyes on bigger things. They're hoping every communicant in the Diocese of North Carolina will contribute one dime—only a dime—to help buy a three-acre lot and start work on a traditional church—Gothic style.

► So goes Vermont: Members of Trinity Mission in Milton, Vt., are knee-deep in a real renaissance. The church has been repaired, repainted and generally renovated. The crowning glory is an old chandelier, which once had many kerosene lamps. It's been polished, lacquered and—electrified.

► Here's what the Very Rev. Raphael P. Kieffer, a Carmelite priest, told the national conference of the Third Order Secular of Our Lady of Mt. Carmel in Buffalo last month: About 95 per cent of the South American population has been baptized but "it is a dead Catholic area." People in South America believe in God, but many do not receive the Sacraments of the Faith. "They have beautiful churches, but not many people attend." He said that apostolic works were needed to keep Roman Catholicism alive in the area.

► The National Council's film production program has bordered on the sensational, as most Episcopalians familiar with the program would agree. On May 1, the Council's 13 documentary films were distributed free to television stations over the nation for use on public service time. The films have won nine awards at film festivals in this country and overseas. They describe the

NEWS IN BRIEF

CONTINUED FROM PRECEDING PAGE

work of the Episcopal Church abroad and among Indians, college students, and construction workers in this country.

► Don't be surprised if legislation to give clergymen reduced fare privileges on airliners is defeated in Congress. As of last month, strong opposition from both the airlines and the Civil Aeronautics Board made passage of the measure unlikely. They're afraid that granting reduced fares to clergy would lead to similar demands from others. The railroads, for example, grant reduced fares to clergy and about a dozen other groups.

► The Rev. Lloyd Edward Gressle, rector of St. Joseph's Church, Sharon, Pa., has been named dean of the Cathedral Church of St. John, Wilmington, Del. He succeeds the Very Rev. Thomas M. W. Yerxa, who is now dean of Trinity Cathedral in Phoenix, Ariz. For the past four years, Mr. Gressle has been executive vice president of the Hood Conference in Frederick, Md.

► Brotherhood in Tottenville: Clergy and laymen of Staten Island's south shore joined with members of Congregation Ahavis Israel at their synagogue last month to pay tribute to the Rev. Raymond E. Brock, retiring after 20 years as rector of St. Stephen's Church in Tottenville. Mrs. Irving Wilson, president of the congregation's ladies auxiliary, presented Mr. Brock with some luggage and his wife with a bouquet of roses. Rabbi Benjamin Wykansky of Temple Emanu-El in nearby Port Richmond, and president of the Staten Island Rabbinical Association, lauded the rector's "service to God and man, regardless of race or creed."

► Things are looking up in Decatur, Ga. Holy Trinity Church, constructed in 1951, has outgrown itself already. Plans for a new \$400,000 structure, seating 600, have been approved. The old building will serve as a parish hall. The Rev. Harry Tisdale, rector, says Holy Trinity had 350 communicants in 1945. Now it has 1,150.

► The plane was Grenier Air Force Base, Manchester, N. H. The twin-engined C-47 rolled slowly down the runway, picked up speed, and laboriously got off the ground a few feet. Palmer Payne, a radio newsman aboard, managed to get this description on tape: "The wings are covered with snow. We're bouncing. We've hit the ground. This is a most unusual take-off." The plane crashed into the ground, rolled over, and snapped off a wing before piling up near a ravine. The Rev. L. Bradford Young of Grace Church, Manchester, was among nine passengers who were roughed up in the crash but who escaped serious injury. They had started for Ft. Knox, Ky., on an Army Reserve inspection tour.

► The American Church Union Inc. is brushing up final plans for its second National Convention for Priests. Like last year, it'll be at Valley Forge (Pa.) Military Academy June 4-8. The convention will focus on the ecumenical movement and parochial teaching missions, with some top authorities lined up as speakers.



Curl Ray Studio

Scouting's Best: These three Scouts at St. Luke's Parish, Long Beach, Calif., received the coveted God and Country Awards May 13. Seated are the Rev. K. A. Druley and C. F. Smock. The boys, from left, Larry Smock, George Tingom, and Ian Shuttleton.

► For the first time in the history of the Diocese of Virginia's Roslyn conference center, summer conferences for children (aged 10-14) will be inter-racial—integrated by race and segregated by sex.

► The Church of the Ascension, Claymont, Del., will open a parish day school next September—the first elementary parochial school in the Diocese of Delaware. The school will operate one grade the first year, but the goal is to add a grade a year until complete elementary schooling is provided. Tuition will be \$150 a year.

Ticking It Off . . .

Firmin Swinnen, one of the world's great organists, is retiring from Christ Church, Greenville, Del., and as organist for the Longwood Foundation, Kennett Square, Pa. Thousands have heard his concerts since Pierre S. DuPont hired him away from the theater world in 1924. . . . The Rt. Rev. Vedder Van Dyck, Bishop of Vermont, celebrated his 20th anniversary as a bishop not long ago. . . . On Ascension Day, May 10, the Very Rev. David K. Montgomery, dean of St. Paul's Cathedral, Springfield, Ill., observed his 25th anniversary as a priest. . . . The Rev. E. Bolling Robertson (*ECnews*, April 51), a missionary in Liberia, was decorated with the Knight Commander of the Liberian Humane Order of African Redemption by President Tubman. It was in connection with Liberia's centennial celebration.

Shaun Herron at Vanderbilt

Christianity and Global Hot Spots: A British Editor Sizes Up the Struggle

Christians behind the Iron Curtain have thwarted communism's attempts to destroy the church by rediscovering the New Testament sense of in destructibility that allows men to practice Christian obedience without being afraid to die for it.

Thus did Shaun Herron, editor of the "British Weekly," characterize the situation involving the world's major oppressed peoples of today during his week-long Cole Lecture series at Vanderbilt University.

But the editor of the influential London journal of Christian news and comment turned a critical eye

Germany where the church is fighting solidly, openly and boldly, the theocratic tyranny in South Africa and problems facing the church in the free society of the West.

He said under communism the church leadership was seized and puppets were placed in power. But making the church subservient to the regime was something all the policing of communism has been unable to do.

He gave these insights into the drama of individuals under oppression struggling for the right to worship God:

Hungarian church officials have lamented the failure of pastors to model their theology and their approach to the people after the dictates of the state.

Pastors, close to the hearts of their people and watching groups come to their churches from a distance to escape recognition, listen to the dictates of officials in councils but choke off the propaganda at the pulpit and stick to a simple preaching of God's Word.

Red officials have been amazed at the growth of Christianity, even in supposedly stalwart party ranks. Soviet teachers of biology—one of the mainstays of the glorification of the state—have been found "secret" Christians, carrying concealed crosses.

Such "defection" to Christianity has invaded all ranks and all classes, causing communists to insist on a more deliberate teaching of scientific atheism. But what they have overlooked is that it is impossible to spend real mental effort on scientific atheism without it often leading to Christian faith.

Christianity is permeating the whole of society. A party leader consents to the baptism of his child. His only admonition to his wife is that the matter be handled in such a way he is not brought to account for it. Teachers are discovered not only introducing their students to the Word of God but instructing them how to pray. Churches are filled. Many who never have been in church before now are going because, if nothing else, church attendance is an act of independence in the gray of regimented lives. And, once heard, the claims of Christ are touching more the hearts of men.

With thoroughness the Communist state has taken over educational, economic, scientific and military life.

Surely, with every approach under their control, one would think the Communists could do their will with the church. But they have not. They have captured the church leaders. But they have failed to capture the pulpits and the pews.

People behind the Iron Curtain have been forced to choose between surrendering the Christian view of their very natures or of living the way New Testament Christians lived—as if they were indestructible and, because they were, death or persecution were preferable to disobedience.

And Christianity lives on with the same dogged and expansive determination that saw it prosper under persecution in the days of the Roman Empire.

Turning to the problem in South Africa, Dr. Herron said there is a common misconception that this situation is the same as that in the Southern United States, with the exception of a primitive African group on one hand and a literate Negro population on the other.

But there is no real parallel, he pointed out. The world observes the South and believes it is handling its problem with real creative intentions. But in South Africa, it is a church matter and not a color question.

The Dutch Reformed Church, practicing a deformed Calvinism, has established a theocratic tyranny, a Nazi-like movement which would segregate English-speaking Europeans just as readily as local Africans from the Afrikaners. They believe they are God's chosen people to occupy a new promised land.

Speaking of the problems faced by the church in the West, Dr. Herron



toward the free West and found the church falling short in its dealings with the state in such political situations as have arisen in Cyprus and Africa.

In relating the church's role to world politics, he said the Christian church, were it to take seriously what it knows about the New Testament church and the new thing it brought into the lives of men, could solve within its own body every fear and tension that keeps men at each other's throats.

Dr. Herron said world affairs have reached such a dangerous state that the church must take seriously the question whether her first loyalty is to the nation in which she is situated or to the Gospel itself.

He decried the popular notion that churches must be "responsible"—meaning they must not embarrass the government by insisting on morality in political decisions.

A Congregational minister, dramatist, poet and broadcaster as well as journalist, Dr. Herron devoted his six lectures to an examination of relations between church and state in several different political situations. He dealt with the German church under Hitler, the church under communism today, the struggle in East



said it possesses within its own body politic evils that have to be criticized and eliminated. And by staking its life on obedience to the New Testament, the Western church could eliminate colonialism and all the things that create first class propaganda for the communists. But we must eliminate these evils because it is the will of our Lord to do so, not because they provide good propaganda material for totalitarians.

He said the Cyprus problem could

not have reached the proportions it has today except for the advanced state of religious decay in his native England. When the churches of England were strong they believed what is morally wrong cannot be politically right.

Leaders of both state and free churches in England met just after the government had announced its unyielding stand on Cyprus but before the bloodshed had begun. But instead of discussing the question and taking a position based on Christian principles, the church leaders did nothing on the ground it would be improper with the matter before the United Nations.

Citing the situation in Africa, he said where there are no white settlers the British have considered the people capable of democratic self-government. But in areas where colonies of white men have settled, the Oxford graduate natives are too immature for the same self determination. Instead of taking a firm stand, though, the churches in England have said "we should leave it to the churches on the spot."

Dr. Herron said Christians gave the Africans a show of the more abundant life, then chained them in sight

of it but out of reach. And it is the church's duty to stand on Christian principles. It cannot be domestic or national in scope but must transcend the political boundaries set by men.

All that we know of freedom in the liberal democratic countries of the West springs from the fact that the early Christians were certain God so loved man that they had a unique value in His sight. It is because of this and because of the kind of world in which we live—in which the Christian church seems unable to say more to the world's troubles than well intentioned statesmen—that their preachers have been turning almost in despair to that New Testament sense of indestructibility that made Christian men and women wise and effective beyond the wisdom of statesmen.—CHESTER CAMPBELL

'Ouster' of South Africa Urged by Father Huddleston

"I would like to see South Africa thrown out—or shown out—of the British Commonwealth. You can choose your own word."

So said the Rev. Trevor Huddleston on his return to London after a lecture tour in the United States. The

43-year-old foe of the South African Government's apartheid (segregation) policy is back in England to be Master of Novices for the Community of the Resurrection to which he belongs.

Asked if he would one day return to South Africa, Fr. Huddleston—called "the Saint of the Shanty Towns"—replied:

"Quite possibly. But in the meantime, I think it terribly important that I should be given the chance to pray for South Africa."

Meanwhile, the South African Government takes a dim view of any idea Fr. Huddleston may have of returning. In Johannesburg, moves are underway to make possible the deportation of aliens who "aim" at overthrowing the Government.

In a speech, Dr. T. E. Donges, Minister of the Interior, indicated he intended to act against persons who go abroad and call in outside help to support what he called their minority view of a South African problem. As examples, he mentioned Fr. Huddleston as well as author Alan Paton and the Rev. Michael Scott, also an Anglican priest.

Since his return to England, Fr. Huddleston addressed an audience of 7,000 in London's Royal Albert Hall during the 255th Anniversary meeting of the Society for the Propagation of the Gospel. (See photo.)

The Saint of the Shanty Towns: Fr. Huddleston addresses SPG meeting



England's Primate Raps British-Cyprus Situation

The Archbishop of Canterbury again took issue with the British Government for its handling of the Cyprus dispute, charging "inaction."

He told the British Council of Churches that he had "direct evidence" his recent proposals before the House of Lords were welcomed by moderates in Cyprus.

Dr. Geoffrey Fisher had suggested drafting of a constitution along lines proposed by the Cyprus Governor and the now exiled Greek Archbishop Makarios; a British-Greek-Turkish government appeal for the ending of violence, and the return of Archbishop Makarios.

The Archbishop of Canterbury also said he had "direct evidence" that every delay decreases both the number of moderates and the likelihood that the Government will find any Cypriote to replace Archbishop Makarios as spokesman for his fellow countrymen.

The BCC adopted a resolution endorsing Dr. Fisher's proposals.

Meanwhile, officers of the Commission of the Churches on International Affairs, a joint agency of the World Council of Churches and the International Missionary Council, are discussing the Cyprus situation with the governments and churches involved.

MODERN DESIGN POINTS THE WAY

In the past 25 years—particularly since World War II—Americans have witnessed an unprecedented boom in church construction. Most of the new buildings have followed traditional design; others, built in a rush to keep pace with the nation's back-to-church movement, have been little better than nondescript in appearance; and some, like the four Episcopal churches on this page, have adopted daring lines of contemporary architecture. These churches were among 18 cited for architectural excellence in a nation-wide survey by the National Council of Churches. Sometimes, a look at the present is a glimpse of the future.



Matthew's, Pacific Palisades, Calif. Built in 1954. Used parts of old church but on a new site.



George's, Durham, N. H. Built in 1954. Its new design retains a spiritual quality.



St. Clement's, Alexandria, Va., built in 1948. Put its altar in center of the nave below suspended cross.



St. Stephen's, Columbus, O. Its unique aspect is glass front which symbolically relates church and the world.

Editorials

The Seabury Series

Last year we said in an editorial that we would reserve any final judgment as to the effectiveness of the "new curriculum" prepared by the National Council's Department of Christian Education. Four courses have now had a year's severe test in the laboratory of the Church's life. There has been a great deal of criticism, but we wish that many who criticized too quickly had joined us in suspending judgment. There has been some frustration, especially on the part of those who did not submit themselves to the discipline of preparation which was so necessary for the success of the program. There has been, on the other hand, a great deal of enthusiasm on the part of many. Especially is this true of those parishes where parents and teachers were the most deeply involved in the great program of preparation through which the Church had been moving for the last decade.

How does the new curriculum stand up under this test of actual experience? We have talked with many people. We have tried to be critical of our own experience and we have tried to analyze the basic philosophy, the methods and the content of the program. Although it is still too soon for any ultimate judgment, we feel that we have reached the place where we can honestly say that the program is sound and to urge the fullest support on the part of the parishes and the people of the Church.

It would be easy to take any one part of the program and tear it to pieces, drawing conclusions from a separated part which could not be honestly applied to the whole program, but it is this whole program which is so important if the separate parts of it are to be understood. The new curriculum, so called, involves the very heart of our Christian task, indeed the conversion of the Church. Dr. Heuss used to say when the program was just beginning that only a converted Church could adequately teach the Christian gospel.

The basic philosophy of the Seabury Series is really quite simple. It begins with people where they are and tries to face their needs and their concerns in the light of the Christian gospel. In one sense the point at issue is, shall we begin with the Christian answer or with the problem to which the Christian gospel is the only answer? Children may be taught parrot-like recitation of the catechism, but unless they see it in relationship to their own lives they will not long remember what they have so easily learned. But if we begin with the real needs and interests and capacities of children, with

the questions to which life is demanding that they find answers, we can meet them where they are and proceed from there to lead them where our Lord would have them go. God sent His Son to meet the needs of men. It was "for us men and for our salvation" that our Lord lived and died and rose again. This ministry of reconciliation is continued in the Church.

In the light of this basic philosophy, the "new curriculum" seeks to show us that we are teaching Christian faith in everything that we do as Christians in our families or as members of the Church. The Church teaches through the attitude of parents toward their children, through the ways in which we treat each other in our parishes, even through the very architecture of Church buildings, and through all those social influences which enable growing people to find themselves as vital members of the redeemed family of God. Church School courses and Church School materials are only human tools which will assist us in fulfilling our great purpose.



The production of the Seabury Series, we predict, will some day be recognized as one of the great events in our Church's life. In this educational revival, for the beginnings of which Dr. Heuss and his colleagues are so largely responsible, the Church has at long last faced the fact that there simply are no short cuts in Christian education.

As the program has developed, Dr. Hunter and those who are now responsible for producing actual curriculum materials are finding that those who are unwilling to pay the price which a dynamic program in Christ

on demands, cannot reap the rewards which program offers.

first step toward real participation in this new an is to accept the fact that the Christian faith ne to life in the lives of people only when the s teachers care enough about people to find out their real needs and concerns are and who know own faith well enough to share its relevance to world in which people live.

have said that this program does not teach the an faith, that the Bible is neglected, or the ways toms of the Church as we have understood them erations are not taught. Those who make these nts, we feel, have never taken the trouble to t what the program really is. There are many ncere and intelligent people who do not like the n for other reasons and we feel sure that the nment will welcome their critical comment.

Christian faith is not just a series of doctrines ed in a systematic theology, nor is it merely a e of words to be repeated without relevance. every word is an experience which grows out e kind of relationship with God or man or the world. The experiences and the relationships a which we pass in our earthly pilgrimage give g and significance to the words we use. The ather, and the word, love, may mean quite two t things to two different people who have had t fathers. It is little wonder, then, that when we at God is our Father who loves us, we should erned about the experiences which give content aning to those different words for our children. s always "the Grace of our Lord Jesus Christ."

a very personal thing. It is not a fluid that down to us through a system of pipes but is d in a fellowship of persons. This, we believe, undamental philosophy behind the Seabury pro- that the Christian faith is not just words, nor e, nor names to be memorized—although it in- all this—but a life to be lived in God's family s the Church.

Worth Remembering

reason why so few people are agreeable in ation is that each is thinking more about what ds to say than about what others are saying, never listen when we are eager to speak."—efoucauld

acter is made by what you stand for; reputa- what you fall for."—Alexander Woolcott

Speaking Personally —



I have often wondered how William Shakespeare could have understood so much about human life and experience. This has led some men to doubt if he could possibly have written all the plays which bear his name. Most scholars agree that he did write them, however; but the mystery of his genius remains.

The other day, while trying to write something on the subject of "our common humanity," I remembered some lines from the *Merchant of Venice*. It is a passage so appropriate to the problem of understanding people of other races and other cultures that I wish every man would read it. In hopes that some will, I print it here.

It is in Act III, Scene I. Shylock is brooding upon his situation and dreaming of revenge against Antonio. Salarino, one of Antonio's friends, says to the old Jewish merchant: "Why, I am sure, if he forfeit (his bond), thou wilt not take his flesh. What's that good for?"

Here is Shylock's matchless reply: "To bait fish withal. If it will feed nothing else, it will feed my revenge. He hath disgrac'd me, and hind'rd me half a million; laugh'd at my losses, mock'd at my gains, scorned my nation, thwarted my bargains, cooled my friends, heated mine enemies; and what's his reason? I am a Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions; fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? Why, revenge. The villainy you teach me, I will execute, and it shall go hard but I will better the instruction."

Shylock knew what the Christian world finds easy to forget, what the white man in his pride does not always remember, what Western nations seem never to have learned in their dealings with the people of the East—that underneath all our differences, there is a basic humanity which unites us both in our faults and in our virtues.

A few weeks ago we (meaning Mrs. Lea and I—or would it be too informal to say, Jean and I?) listened to Phyllis McGinley read two of her poems at a Book and Author dinner in Richmond. Since this space is now running out, perhaps next issue we can talk about one of her very best poems, *In Praise of Diversity*.

William S. Lea

Radio and Television Offer a New Kind of Missionary

By Ralph McGill

TODAY in the great battle for the minds and souls of men—with world-wide television only a few years away—the Christian Church must think hard and make hard decisions. It requires no prophet to predict that the Church, which does not make full use of the modern miracle in communications, will miss the boat—and live to regret it.

Not long ago I had an interview in New York City with General David Sarnoff, for many years President of the Radio Corporation of America, now Chairman of its Board and of the National Broadcasting Company.

Out of his mind, energy and character have come many of the great developments in the field of electronics and communications.

Waiting for the appointed time, I looked out a window at the vast and majestic sweep of the great city stretching away before my eyes. David Sarnoff had much to do with the development of that city and with the television and radio towers which all over the nation seem to rival our forests. His story was in my mind. He had arrived in New York at the age of nine, the eldest of five children in an immigrant family from an obscure Russian village. He had been newsboy, delivery boy, and finally a messenger boy.

We would talk, I decided, about the future, the fabulous future into which he has shown such great ability to peer with uncanny accuracy.

And we did. But only a little. He noted that in relation to the total history of the human race the last hundred years have been no more than a split second. Yet, he said, they have compassed more technical achievement than the millennia that have preceded them.

In 1955 the Radio Corporation did about a billion dollars in business. Of this total, fully 80 per cent was in products and services not on the market 10 years ago.

And television, now in its eleventh year of commercial operation—what of it?

Last year Americans bought some eight million sets. The programs of almost 500 TV stations were seen in 36,000,000 households—67 per cent of all the homes in America. And every day the number grows.

But the future?

David Sarnoff believes that before long we shall look clear around the earth as easily as we now talk around it by radio. "With world-wide television, which I regard as sure before 1980 (only 24 years away), the world's sense of common humanity will deepen."

There was talk of this almost credible future.

But I soon learned that what was closest to David Sarnoff's heart and mind was not the great inventions and the tremendous progress of the modern world, but man himself and what man will do with his life in the fabulous future.

He had on his desk the copy of a speech he had made. In it he had said:

"But who can best alert and guide humanity under the new conditions we face? I do not think that the scientist—concerned with physical forces, and the politician—dealing with men as he finds them, are adequate for this task. The challenge must be met primarily by religion, which has the greatest responsibility and the finest opportunity to advance the good cause of Peace on Earth."

"Man must be awakened to this, that, as never before, he is his brother's keeper. The human race must be made aware that unethical conduct now amounts to race suicide."

The final test of science is whether its accomplishments add to our comfort, knowledge and power, but whether it adds to our dignity, our sense of truth and beauty. It is a test science cannot pass alone and unaided. I dare to suggest that the major burden rests on religion. Today, both religion and science have vital roles to play. They must play them together in a common effort."

Coming away from the RCA Building and that interview, my thoughts



those words. I knew some-
the almost desperate strug-
survival on the part of the
Radio-TV Foundation. It
my privilege to know rather
the problems and amazing
of the Foundation's small
is, of course, a non-profit
on, administered by a Board
ees of Bishops, Clergy and
Currently it is producing
enting the only two continu-
programs of national scope
Episcopal Church. They are
"Episcopal Hour" and "Another
d-April the eleventh annual
al Hour has gone out over 300
across America, in five areas
the continental limits of the
States, and on the Armed
Network.

y years after the development
these two programs of the
Radio-TV Foundation are
radio programs regularly
and presented on a genuine
basis by the Episcopal

is not yet provision for a
n program. The Roman Cath-
urch has a magnificent pro-
Life Is Worth Living," fea-
the able Bishop Sheen. The
n Church presents nationally
ndidly dramatized television
"This is the Life." The
sts also are on the television
with an excellent program,

"The Way."

But the painful truth is that the
Episcopal Church has permitted its
only two national radio programs,
heard on the largest, continuing free
network of any religious program in
America, to live a sort of hand-to-
mouth existence.

As a layman whose profession has
permitted close observation of the
astonishingly successful use of tele-
vision in education, I know, beyond
any doubt, that television is both an
industry and an art whose power for
"affecting life in all its diversity," is,
as General Sarnoff said, "almost in-
calculable."

Nor is the entertainment feature
of TV to be confused with its impact
in the field of teaching, instructing
and reaching the minds and hearts of
men. As children in a school room are
quieter and more attentive when the
television screen lights up and the
"master teacher," (reaching 30 and
50 class rooms in as many schools),
comes on with the lesson than they
are in an ordinary class room, so do
people in their living rooms listen to
those who sincerely, ably, and intelli-
gently come into their homes via the
magic screen.

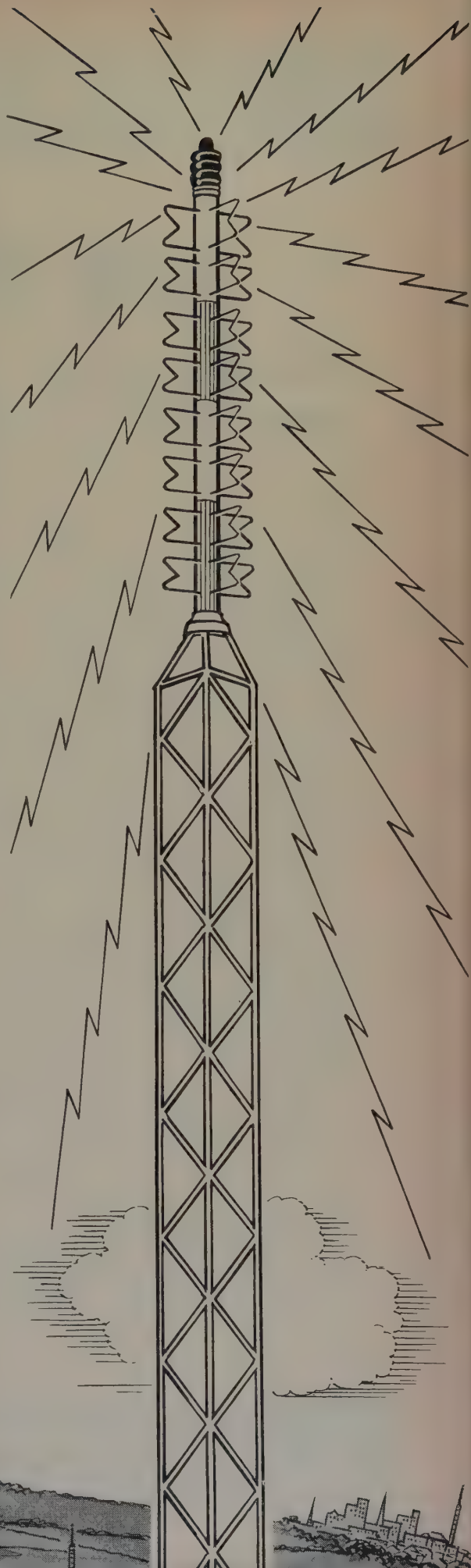
So far, the Episcopal Church has
sat on the sidelines. Yet, we must not
sit there much longer. Our Church
has perhaps the most to offer in the
great battle for men's minds and
souls; in the dramatic new media

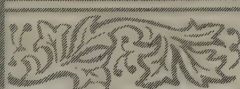
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THE WOMAN ON THE COVER

We often assume and take for
wanted those things which come
us gratis in everyday life.
tle do we realize sometimes
e sacrifices and faith which
er years of struggle have made
ssible those things whereof we
e the recipients. The Episcopal
dio Hour is one of those singu-
things emanating over the
ars out of the vision of the late
shop John Moore Walker of
lanta. Behind the symbol of
e Episcopal Radio Hour—be-
nd the vision and opportunity
has been FAITH. Such a dy-
mic faith of Christian witness
always found in a person—a
sciple of the Master. Except
r Caroline Rakestraw of Atlan-
who is the Executive Secre-
y of the Radio-TV Foundation,
d her unswerving faith and

sacrificial endeavors, there would
be no "Episcopal Radio Hour"
today. As secretary to Bishop
Walker, founder of the Radio
Hour, she was involved in its in-
ception and promotion from the
beginning. Fortunately for the
Church she was able to take over
upon his death the entire pro-
gram, enlist support of the Pro-
vincial Synod, and secure the
financial support necessary for
continuing and expanding the
program. Caroline Rakestraw's
skill and accomplishment has
come from persistent study and
long hours of faithful labor. The
Episcopal Radio-TV Foundation
is more than an idea or mere dol-
lars—it is the witness of the
Christian gospel in a person.—
CANON FRED L. ECKEL, *Cathedral
of St. Philip, Atlanta, Ga.*





THE STRAIGHT LINE

Trinitarian Religion—The Church has found that it could not say anything about God unless it said "Father, Son, and Holy Spirit"

by Charles E. Berger

THE most important line in Christian history leads from the career of Jesus to the Church's teaching that God is a Trinity. What begins with such statements as "I am the resurrection and the life" ends in the declaration that "the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods: but one God."

It is not a wavering line, like one described by an old county road which dodged streams and detoured around hills. It is more like a section of a modern superhighway before which the earth was flattened and streams bridged. And like such superhighways, it was long abuilding. Time and again it ran into new difficulty and was stopped in its tracks. But that at last it would reach its goal in the formulation of the doctrine of the Trinity was certain. The Christian claim demands it.

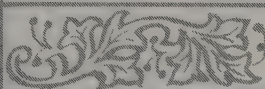
That claim is that in Jesus of Nazareth, God Himself was and is at work. God in Christ reveals and reconciles. The earliest members of the Church were sure not only that God had tipped His hand through Christ, but very much more than that. They believed that in the career of Jesus, God had revealed Himself and had brought men to Himself, and that in the Church He still does. This brought all sorts of problems in its wake. In Jesus, were men dealing with God's agent, or with God? Was Jesus a kind of "speaker" through which came the sounds first uttered by God through a distant microphone?

Some Christian people answered affirmatively, but before long, and perhaps immediately, this was seen to be untrue to the facts. What Jesus revealed was Himself, and, if in Christ God stands revealed, then God must be in Christ. Nobody but God can fully reveal God. No matter how intimately one man knows another, he cannot reveal that other to a third. What he can reveal is facts—facts such as how big the other

is, what he likes, perhaps even whether he uses coffee in his coffee or not. But if one learns all the facts about someone else and yet does not meet him, he does not know *him*. And the Christian claim always has been that what Jesus revealed and reveals is not facts about God, but God Himself.

Reconciliation raised the same problem and demanded the same solution. If the work of Jesus was to bring men to God, He attempted the impossible unless he was God. To be sure, a third party can introduce one man to another. He can offer proof that one forgives, and otherwise smooth the path of their reconciliation, if they have been feuding. But the Christians have never claimed this as Christ's work. His career as the mediator has always been presented as much more far-reaching. He has been presented as One Who gathered and gathers men to Himself. The mystical language of the New Testament declares: "He gathers them *in* Himself and presents them to the Father. The reconciliation He effects is done almost as if it were a kind of skin graft. Men are reconciled to the Father by being grafted into Christ. He's the Father with whom men first are reconciled, and if there is a gulf between Him and God, there is no Christ. The assurance that reconciliation between God and man even exists.

It was therefore the claim of Jesus Christ, extended into the experience of the Church, which demanded the conclusion that in the one God there is at least a kind of two-ness. For to deal with Christ is in fact to deal with God, yet Christ is not the Father, but the Son. Nor was this enough, for the presence of the Holy Spirit in the Church was a fact early Christians did not deny, and the Spirit had also to be confessed as God. Ancient Christians did not think Him a casual mind, or a mood of determination like "the spirit of '76", nor did they confuse Him with an attribute.





Who is spirit. New Testament authors make it that the first Christians found the Holy Spirit neither the Father nor the Son but a third, come fulfillment of the ancient hope that in the latter God would pour forth His Spirit from on high.

be sure, centuries of time were required before Church consciously ascribed divinity to the Son the Spirit equal to that of the Father. But it was a new teaching, when at last it came. It had always implicit in Christian belief. It was a kind of ling to the logic of the Christian position. It was abandoning the saying that two and something l six, by admitting that that once-unnamed some- g is four.

any did not want to yield to the ications of the revelation, often use they did not wish to qualify monothelism of their Hebrew her- e. All sorts of detours around the h were attempted. Some said that e Jesus is the Son of God, He r really became man, but rather ended to be born and suffer and without actually doing such. ers said that while He was truly an, He was so possessed by the it of God that He was like a ven- quist's dummy which only seemed peak, for in reality it was the it Who did the speaking. A great y thought of the Son as another —a created one—god, as it were, a little "g", not the God, Who de- es a capital.

these and other efforts like them did not square a the facts of the case. Unknowingly they denied in Christ, God revealed Himself, or they denied through Christ, God redeems men. Christians e no more use for a play-acting Christ than for a venly puppet. Nor are they concerned to serve a nd-class god. The Church saw such teachings as ations from the Christian revelation and there- denied each of them. But with each such denial, Church moved closer to the doctrine of the Trinity. n each it came closer to saying that while there are three Gods, but one, and that one God does not ge, injustice is done to the truth of the matter ss it is said that while the Father is God, so are Son and the Spirit.

these Three are in the One as equal sharers of the ne nature. They do not divide it as three equal

business partners divide profits—into thirds. When we pray to the Father, through the Son, in the Holy Spirit, we do not pray to a third, through a third, in a third of God, adding them up to get One. Each is fully God. So when the Spirit moves us, this is God at work; and when the Son redeems, it is the same God Who acts; and when the Father hears, it is the same God Who does.

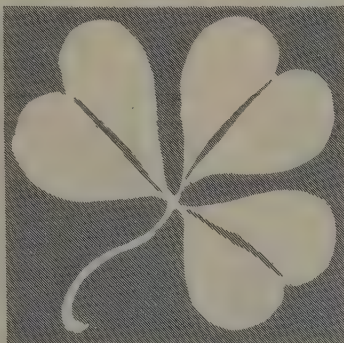
Generations of Christians have tried and failed to understand how the One can be Three. They have sought analogies in nature, and have found many examples of a kind of tri-unity. A tree, some have said, is one such example, for it has roots, a trunk, and

branches, but all of them are wood. And water has been pointed to as another, for at one temperature it is a solid, and at another, a liquid, while at a third it is steam; but regardless of its temperature it is hydrogen hydroxide. All analogies fail, however, for God is unique. There is nothing really like Him. And every effort to say that there is, making Him more acceptable to the human understanding, is a flirtation with heresy.

This, however, has not prevented some from concluding that God cannot be a Trinity because this is beyond man's understanding—as if God could be limited by man's mind! Many who cannot understand how grains of sand came to be see no inconsistency in asserting that God cannot be a Trinity because they do not understand.

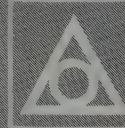
It is better to be humble about human reason's power than to let it attempt arbitrarily to impose limits on God's being. It is wiser to face up to facts. And the facts about God's nature, as these appear in the Christian revelation, indicate that He is a Trinity of Persons in Unity of Substance.

The straight road leads from Jesus of Nazareth to this. And to deny that God is a Trinity is in fact to deny the Christian Faith. "Glory be to the Father, and to the Son, and to the Holy Ghost."



Trefoil—An ornament used in gothic architecture in the head of window lights, tracery, paneling, etc., resembling a three-leaved clover as an emblem of the Trinity.

ABOUT THE AUTHOR: The Rev. C. Edward Berger is a former member of the ECnews editorial board. He has been rector of St. Anne's Church in Annapolis since 1943.



THE COMMUNIST WAY OF LIFE

and the Christian Answer

By the Bishop of Armidale

4. METHODS AND "PRINCIPLES"

What are some of its characteristics? Its promise of a new order has been given substance, says Dr. John Bennett, in economic planning, rapid industrialization, improved education, and social services on a vast scale and full employment.

The prophecy of the "withering away" of the State has not been fulfilled. Indeed, Stalin said that it cannot wither while Russia is encircled by capitalist countries. Russia still fears her neighbors.

Russian policy in dealing with colored peoples and racial minorities has made an appeal to Asiatic and other colored races.

The relativity of morals as against Christian absolute morality is a weapon in the class struggle ("that is right which helps the cause"). Truth, falsehood, moral principles are tested by that touchstone alone. Religion is rejected as superstitious, as a support for things as they are, as having no function at all after the Communist order has been fully established. The anti-God Movement sought to persecute Christianity out of existence but failed. Today, up to two-thirds of the country people and perhaps half the city folk are said to profess allegiance to the Christian Church, which has freedom to worship, though not publicly to teach. The Communists hope that time, education, and scientific development will atrophy the Christian loyalties.

An even darker side is revealed when we consider the methods used in Russia and defended by them during the Revolution and of the dictatorship which followed.

The methods continue in Russia and in countries where Communists have power.

The only ethical test for the Communists is whether policy or action will serve the cause. Lying and deceit can be great weapons in their armory. (This is as true in Australia as in Siberia.)

Opponents are obstacles to be removed. Therefore, the enemy is treated as the Jews treated the tribes of Palestine when they sought to make their own the Promised Land. The hate which Marx decreed has descended through Lenin and Stalin, and many millions in Russia and elsewhere have suffered and died.

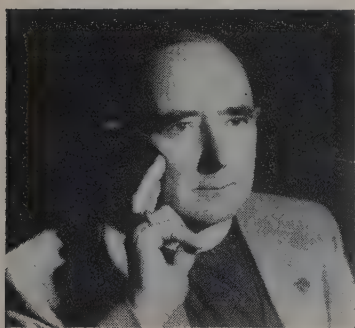
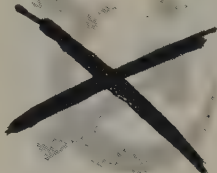
For in addition to Communists seeing the proletariat as a chosen people—let us remember that the Russian people have ever had the same belief about themselves and so has the Russian Church. As Berdyaev once said, "Something has happened which Marx and the Western Marxists could not have foreseen, a kind of identification of two Messiahships—that of the Russian people and that of the proletariat."

Doubtless this fact has increased the fanaticism and the ruthlessness of the Communist Movement which we face. It has clearly had a stamp placed upon it by its Russian experience. Leaders in other countries have had their apprenticeship in Russia. Those are facts we have to bear in mind as we think what form Communism may take in other lands if and when it gains a foothold.

Its messianic faith would seem at present likely to make no concessions any more than the Jews did to the people of Canaan.

5. SHAKING OF THE FOUNDATIONS

Communists are set to shake the very founda-



In the preceding article, Bishop Moyes described the "Communist Way of Life." He maintained that it is not enough to "think of Communism as a disturbing 'bogey' and leave it so." He suggested that we must understand it and appreciate whatever in it may be true if we are to deal with what in it is false. "Communism is to be feared not just because it is anti-God, but even more because we in the Western World are so largely godless that there is a vacuum in our lives into which it can come."

The influence of Karl Marx in the development both of Communist theory but in practical application was traced, and the contrast between pure Marxism and practical Communism was drawn.

The author is Bishop of Armidale, in New South Wales, Australia. He has given us exclusive rights for reprints of these articles in the United States.

tions of western social order and, with those, the basis of our civilization in the Christian Faith. Yet there is no necessary reason why Communism should capture other peoples of other traditions. It has been planted upon a primitive nation which had no middle class, on a nation which had never known freedom, on a nation whose religion was one of resignation to the powers that be, on a nation where injustice and oppression had been the keynote of life for centuries.

But it *will* shake the western world and make us consider with earnest care such questions as these:

Have we in the West anything in our faith and way of life which cannot be shaken, that indeed is of God?

Have we the means to meet the challenge of the Communist vision of life, to withstand its force and its subtlety?

Have we the vision and dynamic to build a social order where its promises would lose their attractiveness, because justice, freedom and love already abide?

We need not only to understand the challenge of Communism. Perhaps we need even more to understand what Christianity means, or should mean, in the everyday relations of men to one another. Those who tell us that religion should stick to what they call its own task and keep clear of the realms of politics and economics are, no doubt unconsciously, untrue to the Christian Faith and, also unconsciously, giving their vote for Communism. For how can any human interests or human concerns be outside the influence, guidance and love of the God who became Man?

6. SOME OF THE ISSUES—MATERIALISM

"From each according to his ability, to each according to his need."

What a wonderful description is this of life's practical ideal and how amazing that we should find it not in sacred literature but in the Communist Manifesto of Marx and Engels.

It has often been pointed out that Communism

could only have been developed on soil prepared by Christianity.

Its emphasis on the meaning of what happens in history is so different from the Classical idea of history and so much more akin to the Bible view. History to the Christian is a realm of God's activity—to the Communist also it is a realm of activity though not of God's activity.

Furthermore as I said previously, Marx was deeply influenced by his Jewish heritage. Hence Communism as he depicted it was a passionate plea for social justice for the poor and the underprivileged.

But Christianity and Communism part company. For whereas the Communist saw the end that was

desirable expressed in the ideal sentence with which I began, they have prevented themselves from ever attaining it by mistaking the road.

And more than that, the ideas Communism borrowed from the Jewish faith it has distorted almost beyond recognition.

At essential points, both of faith and practice, Christianity and Communism are in conflict, and so profoundly that we cannot but be sure that the world needs to be saved from Communism—and to realize that our Christianity must be more true to Christ if He is to use it to accomplish this salvation.

The first charge against Communism is its Atheistic materialism.

Materialism is an emotional word and we need to remember Archbishop Temple's famous saying, "Christianity is the most material-

istic religion in the world." But there is an immense difference between our materialism and theirs. To the Christian, "matter" as we name it in our created world has a sacramental meaning—it can be "the outward and visible sign of an inward and visible grace."

END

In the next issue Bishop Moyes discusses the difference between the Christian evaluation of the individual person and the Communist disregard for the individual. Here is one of the basic differences between the Communist and the Christian ways of life.

"WE MUST DENY BEFORE GOD AND man that one's attitude towards men may be determined solely by considering them as representatives of this or that class. Let us say, for example, that M. Poincare's politics were a bourgeois policy sheltering capitalist interests; that was my personal opinion and it alienated my sympathy from him. But it is impossible to determine my whole attitude towards Poincare simply by that consideration. I must take into account the fact that he is a very cultured man,

sincerely patriotic, and of an irreproachable integrity. And the same attitude must be adopted when it is a question of Stalin, of anybody else, of men in general.

"Every man is made in the image of God, however indistinct that image may become, and every man is called to eternal life; in the face of these truths, all differentiation by class, all political passion, all the superfluities that social life piles daily on the human soul are trivial and unavailing."—NICHOLAS BERDYAEV

Searching the Scriptures

The Crucified Messiah

A Continuing Bible Study by Robert C. Dentan

Mark 8:31-33; 10:35-45; Isaiah 52:13—53:9; Mark 15:21-39; I Corinthians 1:18-24; Philippians 2:5-11

THE great obstacle to our Lord's being accepted by His own people was the fact of the crucifixion. They did not object to His claims to kingship so much as they objected to a king who either could not or would not vindicate His claims. A true king, they felt, should be like David, a ruler of nations and a winner of victories, not an impractical dreamer incapable of saving even himself. Their idea of the coming King—the Christ, the Messiah—was that of a conquering soldier, whereas from the very beginning Jesus had no other ideal than that of a humble servant of God, destined to fail, to suffer and to die.

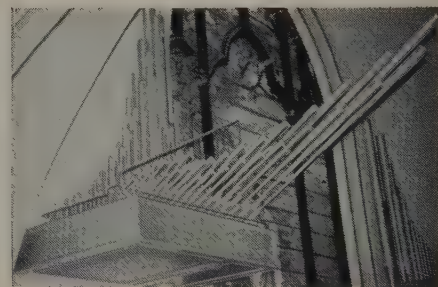
In our last readings we heard the words of Peter acknowledging Jesus as the long-expected King of Israel. "Thou art the Christ!" But as we continue the story in the first of the present selections (Mark 8:31-33) we can see how far Peter was from understanding what kind of king Jesus intended to be.

The same conflict of ideals is dramatized in the story of two of Jesus' other disciples, James and John, who asked Him for the privilege of being the leading members of His cabinet when the Kingdom finally arrived (Mark 10:35-37). He chided them gently (vss. 38-40) and then made use of the opportunity to expound His own conception of kingship. Unlike the kingdoms of the pagan world, where authority and greatness rest upon the exercise of power, God's kingdom would be established on the principle that the highest honors go to those who give unselfishly of themselves to serve their fellow men (vss. 42-44). And by this same rule the King must win His crown. "For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many (v. 45)."

Where did this ideal come from? Was it a totally new conception, brought into the world by Jesus, or was there any foreshadowing of it in the ancient scriptures of His people?

For the most part the Old Testament pictures the coming Kingdom and its King in language drawn from political life, but there is one passage which speaks of God delivering His people in quite different terms, where the word kingdom never occurs and the deliverer is not called a king, but a "servant." It was in this passage, Isaiah 53, that our Lord found the pattern of His life. In Mark 10:45 He summarizes the thought of the whole chapter in a single verse.

The passage (which really begins in 52:13) is one of the poems of Second Isaiah, composed in Babylon for the congregation of the Exiles. It is generally believed by scholars that Second Isaiah was thinking of Israel itself as the Servant, or at least of the little inner core of the faithful,



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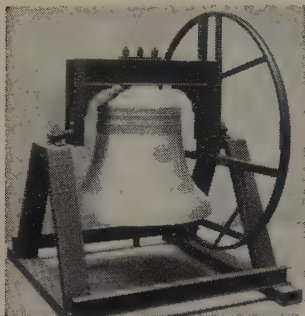
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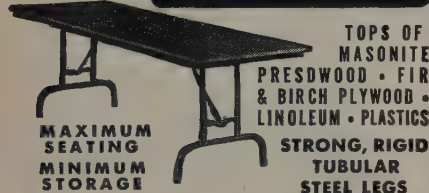
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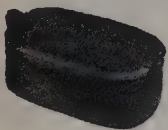
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and of the shame and humiliation they had undergone. The prophet was sure their sufferings could not be punitive (for they had received of the Lord's hand "double for all their sins"—42:2) and in a flash of spiritual insight he glimpsed the possibility that in some mysterious way God was making it possible for them to bear the sufferings of others. By suffering as they did they were actually serving mankind and making the world a better place to live in.

The vision of the prophet was greater than he knew. It was too great to be realized by the people of Israel and, indeed, they soon forgot that it had ever been intended to apply to them. The ideal of human life which it embodies has never been realized anywhere else but in the person of Jesus Christ. While He did not refuse the ancient title of King, He based His understanding of the function and dignity of kingship entirely upon the figure of the suffering servant of Isaiah 53.

We now turn briefly to the story of the crucifixion itself (Mark 15:22-39), reminding ourselves that in reading the Bible we are concerned not with fine theories but with historical facts, not with splendid ethical ideals manufactured in academic isolation but with the actual living of human life. Jesus did not come merely to teach the noblest way to live; He lived it. He saw clearly the path God meant Him to walk and followed it to the end without swerving—although the end was Golgotha. There they crucified Him and placed above His head the mocking, but unconsciously prophetic words, "Jesus of Nazareth, King . . ."

As Paul tells us, the earliest preachers of the Gospel did not find many who were receptive to the message of the Cross (I Cor. 1:18-24). It was hard for either Jew or Gentile to accept for their Lord and King a man who had been executed as a common criminal. Yet the very essence of the Christian mission lay in the preaching of a crucified Messiah; and, in spite of the "stumbling block" and the "foolishness" men have not been able to escape the fascination of "that strange man upon his cross." Herod, Pilate and Tiberious Caesar died and the Roman Empire passed from history long ago, but the crucified King continues to reign on His piteous and awful throne. Paul, in his letter to the Philippians (2:5-10) pictures the final triumph and reminds his readers that a Christian is one who not only admires the cross, but follows in the steps of the Crucified. "Let this mind be in you . . ."

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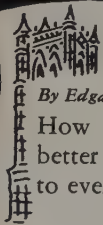
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BOOKS

A MAJOR work of international scholarship in New Testament studies has been brought forth with the gracious purpose of honoring one of the most eminent N. T. scholars of our time, Dr. C. H. Dodd, who is pronounced by the editors of the volume "a prince among exegetes."

THE BACKGROUND OF THE NEW TESTAMENT AND ITS ESCHATOLOGY: STUDIES IN HONOUR OF C. H. DODD. Ed. by W. D. Davies and D. Daube. Cambridge University Press. 556 pp. \$13.50.

It is for the scholar and student, not the general reader. Every seminary, college, and university library will find it an essential item. There are twenty-six essays by as many men from several countries. Five of these are in German; four, in French. One of the editors is Jewish, and a long-time colleague of Dr. Dodd. Catholic and Protestant scholars are included. Among the contributors are F. C. Grant, W. D. Davies, W. F. Albright, H. J. Cadbury, M. Goguel, R. Bultmann, O. Cullmann, and A. N. Wilder.

The ten essays of Part One deal with N. T. background. The latest developments in textual criticism are considered. So, too, is the impact of the Dead Sea Scrolls, particularly in W. F. Albright's "Recent Discoveries in Palestine and the Gospel of St. John." Stimulated likewise by the Zadokite documents, M. Black writes of "The Account of the Essenes in Hippolytus and Josephus."

The sixteen essays of Part Two, which include all but one of the foreign language articles, deal with eschatology, the study with which Dr. Dodd himself has been chiefly identified.

Altogether it is a massive study and a moving tribute to a great Christian scholar.

THE DEAD SEA SCROLLS AND THE ORIGINALITY OF CHRIST. By Geoffrey Graystone, S.M. Sheed & Ward. 117 pp. \$2.50.

I recommend most highly this brief and lucid book. Father Graystone is

a student of pre-Christian Jewish writings, and did not have to "dig up" on the subject in order to discover the scrolls. He gives us an excellent survey of the finds and of the content and teachings of the Qumran community. Some of his material is drawn from the French work of Clee and Vermes on *The Manuscripts of the Judean Desert*, considered many to be one of the finest works in the field; it is to be published in English soon and I hope to provide for review in these pages.

Contrasts between the Qumran and Christianity are greater than publicized similarities. Father Graystone observes that it was more Jewish than either the Psalms or the Gospels, being a community of Elect. In fact, I see here a kind of Judaic Calvinism with a fully developed doctrine of predestination.

Curiously, "the documents of Qumran offer more abundant points of contact with the apostolic preaching and the later New Testament writings than with the primitive gospel catechesis. Influence, then, on the origins of Christianity, could be slight and negligible."

The last chapter of the book is devoted to a discussion of Edgar Wilson's *The Scrolls from the Sea*, answering in impressive detail Mr. Wilson's speculations (partly inspired by early writings of Dupont-Sommer which that writer has since to have modified) on the implications of the scrolls for Christianity. This is particularly well worth your attention.

In summation Father Graystone remarks, "The perusal of the scrolls side by side with the gospels and the New Testament, does but bring greater relief the uniqueness of Christ and the transcendence of the religion which he founded."

NEW TESTAMENT CHRISTIANITY
J. B. Phillips. Macmillan. 107 pp. \$2.25.

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rms of "sheer spiritual zest and
... which fills one with both
er and wistfulness. It is as
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t of human life. The secret is
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he devices he uses effectively
ugh I find excessively whimsical
ttle fable introducing it) is the
pt of our earth as the "Visited
et," by which it has taken on a
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of Niebuhr's thought and work,
rizing especially his major books,
ng to demonstrate the inner
of his thought. It is a useful
pretive guide, or introduction.
ne borrow some lines from Hof-
's appraisal:

we try to state in a few words
reason for the importance of
hold Niebuhr and his revolu-
izing work, we can say with as-
surance that Niebuhr has investi-
l with his keen analysis the
ality of modern man; in that in-
igation he was confronted by the
ssity of giving to theology a new
tion. He came to see that a new
rstanding of sin, of revelation
of history was required. . . . He
man always in relatedness to
ellow men, in a relatedness mean-
al as created by God and again
e made fruitful through God's
ration of man. Man's true na-
has its foundation in its bond
God and works out its destiny
e fellowship of society."

Recommended Reading

**Dead Sea Scrolls & Originality of
Christ.** Graystone. Sheed & Ward. \$2.50.

New Testament Christianity. J. B.
Phillips. Macmillan. \$2.25.

Theology of Reinhold Niebuhr. Hans
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continued from page 17

which enables the Christian Church "to preach the gospel to every creature."

Television screens inevitably will be occupied by charlatans, even as the air is filled with them today.

There are those to whom the use of television in even an intelligent and effective manner is somehow repugnant.

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It is, without question, a decision determining the future growth and effectiveness of the Christian churches. No amount of Hamlet-like soliloquy will answer.

The problem is one of awareness, interest and of money. Television costs money. But, again, we are not thinking of TV entertainment, with its stages, sets and "props," which cost vast sums. But we are thinking in terms of a substantial annual sum.

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There is not space here to tell the story of a remarkable woman and her talent—Caroline Rakestraw, executive director of the Foundation. She is symbolic of the unused talent in the Church. She was secretary to the late John Moore Walker, Bishop of the Diocese of Atlanta, when he conceived the idea of the Episcopal Hour. She has done one of the outstanding jobs in radio, revealing a great capacity for organization and programming. Possessed of a great faith, she has managed to do much with little. She is almost a one-woman

continued on page 23

What the Younger Generation is Asking



The Mission Field. Is it for me?
Maybe. Why do you want to go?
The Church sends the person best
qualified for the job to be done.

ANSWERED BY DORA CHAPLIN

WE FREQUENTLY receive letters from people of various ages who want to be missionaries. They generally wish to go abroad and they often designate the country of their choice. A few look toward the Domestic Mission field. "Are we needed?" they sometimes ask, "and if so, why can't we go?"

I understand that every area of the mission field needs more workers, but the budget of our church is not big enough to support all the people who are needed overseas. Since it is possible to work only within the limits of the available budget, our Overseas Missionary Department does the only wise thing: it tries to recruit and appoint the special workers *requested by bishops in the field*. For example, the bishop of a certain area asks for two nurses, they do not send him two teachers! If he is urgently in need of a doctor, they cannot reply, "We have no doctor just now, but there is a construction engineer who wants to come."

Those who are interested in serving as missionaries are encouraged to apply (see answers to letters in this article), but it must be understood that the candidate, even if qualified, may have to wait for an opening. The bishop overseas will be told that you are available. Naturally an attempt is made to fill the positions in order of importance and urgency. In the magazine *Churchways*, which your rector will have, there is a column called "The Church Needs You," which lists current openings.

A missionary is a messenger, and every convinced Christian is a missionary, wherever he may be. He may deliberately try to spread the Good News to his fellowmen, or be quietly demonstrating his faith with his life. Some are called to be active "messengers" in foreign lands, and the call can be a genuine vocation. The Younger Generation can do no better than read the sound and realistic advice given by those to whom they would apply:

"A candidate is asked to examine

his own motives seriously. He may deceive himself now, but his real motives will be readily apparent to others, once he is in the field. Does he seek missionary appointment abroad chiefly as a loving response to the will of God, or as an escape from something in himself or in his life at home? Is it primarily the need of others, or his own need for prestige or authority or something else, that motivates him? Is it an act of renunciation—if need be, for the sake of the Gospel, or is it an attempt to use the church so that one can enjoy living abroad for a while or enhance one's professional qualifications? Perfect scores on these questions are not expected. Few men can honestly say they act from unmixed motives. And God often uses our 'wrong reasons' to lead us to the right vocation. Nevertheless, a missionary's understanding of himself is a real measure of his capacity for future growth and Christian influence." (From "Information for Missionary Candidates," published by the Overseas Department of National Council).

Q *I very much want to become a school teacher. After I am prepared, I would like to go to some island like Hawaii. This is my preference. If I went to Hawaii to teach, should I go through our Church? Ought I to train at a special Episcopal school for teachers? If I went, I would want to give credit to my parish, which is..... I shall think very carefully about your suggestions, and deeply appreciate your advice. I am a sophomore in high school and want to prepare for my future.* (Girl, 16 years)

I am informed that it is not necessary for you to go to a particular training college. The important thing is for you to do well in all your studies first and equip yourself to be a good teacher, wherever you may be. The best training is needed. It would not be possible to consider you for a foreign missionary position, until you were first well-trained and then had proved yourself for a time in your own country.

If you were to ask to go abroad in

the official foreign missionary program of our Church, you could not be assured by the Overseas Department that you would serve in any one place; that assignment would be made by the missionary bishop of the district to which you would be sent. However, it is sometimes possible for such an assurance to be given through correspondence with the bishop. As you will see at the beginning of this article, it is he who decides where the most urgent need exists.

When you feel you are ready, or even beforehand, if you want more information, write to: The Candidate Secretary, Overseas Dept., 281 Fourth Avenue, New York 10, N. Y. You would later be expected to fill out an application form and, at their request, to have a medical and sometimes psychological examination, submit references, and appear for a personal interview. Single women must have their papers approved by the Executive Board of the Woman's Auxiliary before the Appointments Committee takes action.

You may feel that this sounds very complicated, but I am sure you will see that the Church needs the very best people for this important work. They must not only be professionally capable, but also, to adapt themselves to unexpected conditions, they must be good team workers and physically strong. "Vigorous health of a higher standard than that which is described as 'good health' at home" is expected.

Some missionaries go abroad sponsored by their parishes or by individuals. That would have to be discussed with your rector. I feel sure that at the moment he would give you the same advice I have tried to give you here: try to grow into a capable and well-trained person, do all you can to deepen your life of worship and your understanding of the Christian faith. If you do this, you will be able to present yourself for missionary service when the time arrives.

END



About SCHOOLS & COLLEGES



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Continued from page 26

staff. Because of her faith and personality she has been able to have Cynthia Wedel, wife of Canon Theodore Wedel, not merely do scripts but to act in them as well. And Peggy Wood, one of TV's most charming and gifted performers and an Episcopalian, gives her great talents to the successful program called 'Another Chance.'

The Episcopal Radio-TV Foundation has demonstrated it is qualified through experience, know-how, available technical facilities and staff — (at a cost basis). And most important, it has, on merit, established excellent relations with the radio and television industry. It can make a significant contribution to the Episcopal Church through the medium of television.

Free time on television stations on which to release programs is not a problem. The Foundation has been offered free time on television stations, both in America and through the Armed Forces TV Network in foreign countries — even behind the iron curtain, for its television programs, that meet the same high technical and programming standards maintained in the Foundation's radio offerings.

There is just one problem. Money.

The work of carrying the Church's message to the multi-million-person television audience is limited only by the Foundation's financial ability to produce and supply programs to television stations now willing and ready to give free time for such programs.

Television is a costly medium. But with the support and cooperation of every Episcopalian who is willing to accept the challenge of our Lord's Commission to include the use of television, the work can be started. Its growth in usefulness and in strength will be subject only to lack of decision and lack of funds.

The Episcopal Church must, in the opinion of many who are aware of the impact and meaning of world-television, be ahead of what the people think they want. It is a responsibility—but more of a privilege—to use this miracle medium in the right way to further the Kingdom of God.

It is a new kind of "missionary," soon to be able quite literally to "go into all the world."

The Foundation has earned the support of every communicant and organization of the Church.

EDITOR'S NOTE: Contributions, large and small, may be sent to the Episcopal Radio-TV Foundation, 2744 Peachtree Road, Atlanta.

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Preview

....

of the New — Seabury Courses

When the first materials in the Seabury Series of Church School courses were released for general distribution and use last year, this was hailed as a major event in the life of the Church.

After a year it is reported that about half of the parishes of the Episcopal Church are using these first materials. Five additional courses will be available for first use beginning with the church school year 1956-1957.

In 1955 courses for only three grades, plus a Parents' Manual and Vacation Church School materials for Primary and Junior children, were available. For the First Grade, three take-home readers and a teacher's manual were ready for use. The over-all objective of this course is "to bring about an all-important development in the child's attitude toward church—to create a deep conviction, from experience, that the church is his home, too." The Teacher's Manual deals with this stated objective in such a way as to enable the teacher to see the Christian Gospel as the answer to the real needs of children. This means that the teacher must be made alert to what these needs are, and also to see the relevance of the Gospel to the real world in which children live. In the light of this philosophy the task for the year is outlined and

many suggestions of ways and means are given. It is assumed, however, that the teacher is carefully trained and ready for the exacting job which is outlined. The take-home readers, called *Tish and Mike*, approach the subject indirectly, but are not any less effective for that. They must be seen (and used) in the light of their actual purpose, "to help the child know that his parents understand some of the upsetting things he feels but cannot talk about." There are differences of opinion about these

Grade. It is called "More Than Words." The title of the teacher's manual for this grade is "Why Should I?"

The new courses, to be available this Fall are for the Kindergarten (age 5) and for Grades 2, 5, and 8. The new Parents' Manual will be designed for the use of parents and godparents in these grades.

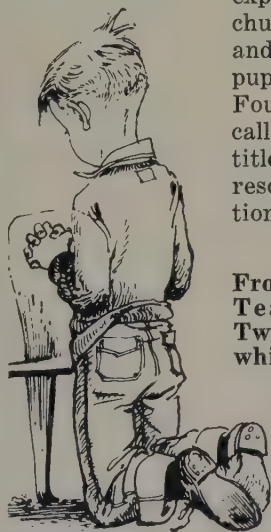
The Kindergarten Course may be taken as an example of content, method, and of the philosophy of the Seabury Series. The Parents' Manual

readers, but the consensus of those who have used them faithfully is that they are effective.

In the other courses which have been available for nearly a full year's experiment throughout the entire church, this same general philosophy and method is followed. There is a pupil's take-home reader for the Fourth Grade; "God's Family," it is called. The teacher's manual has the title "Right or Wrong." A pupil's resource book, actually a kind of dictionary, is provided for the Seventh

assumes that the members of the Parent's Classes are involved in the life of a parish which takes the job of the Church seriously. This task is not only to glorify God and to win the lost—although it may primarily be this above all else—but also to lead growing souls into a fellowship where human lives are changed under the impact of the Grace of God within His Church. Only when teachers and parents are so involved can the great teaching work of the parish be done. Week by week, in these classes, parents and godparents are expected to face together in their own lives

From *My Place in God's World*, Teacher's Manual, Grade Two, reproduced in black and white.



The Seabury Courses now available for Grades 1, 2, 4, 5, 7, 8, and for Parents Classes. There are also materials for Vacation Church Schools.

the same fundamental human problems and concerns which their children are facing in their church school classes. The success of these classes will depend upon the careful preparation of leaders, the persist-



From *More Than Words*, Pupil's Resource Book, with 14 illustrations.

ence of pastors, and the faithfulness of parents.

The teacher's kit is a wire-bound booklet of 96 pages, with illustrations. It is called "Receiving The Five-Year-Old." This title is the key to the course, for the first objective of the year's work as outlined is "that the Church be experienced and explained in terms of family life, so that the five-year-old can understand and make it his own."

As one reads through this manual, he begins really to see the five-year-old child, to understand where he lives, and what his problems, hopes and concerns are. The strange thing at first is the realization that they are not really different from the problems and concerns which teachers and parents themselves face day by day. The family is the basic social unit, it is the best symbol of the Church, and indeed the Kingdom of God is what the ideal family must ultimately become. It is a big step in the Christian life when any child or any adult can experience life within the Church in terms of the ideal family, indeed when he begins to feel at home in his church.

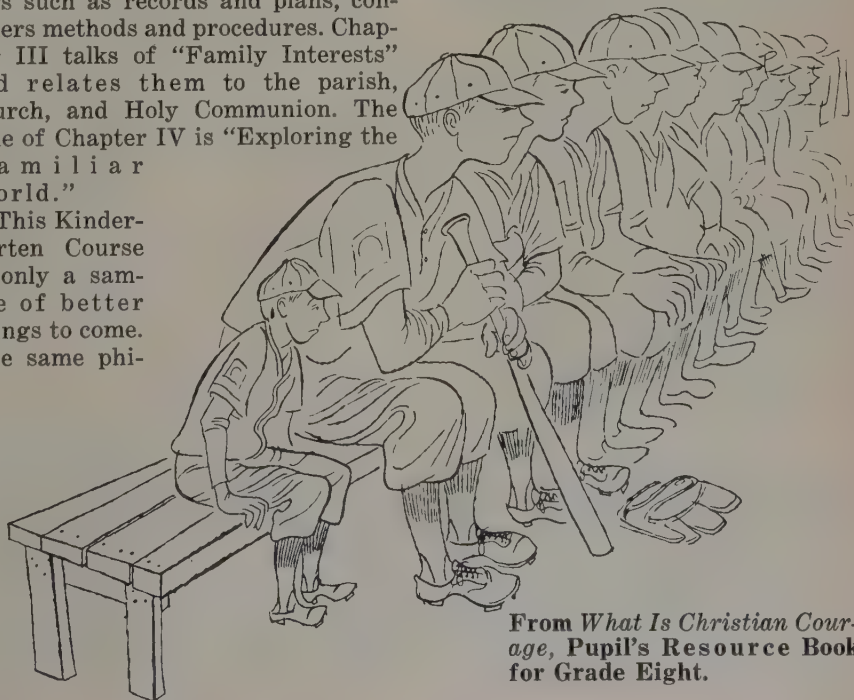
The teacher is confronted with this problem, the problem of trying to create with God's grace a situation in which this experience will take

place. He is shown that the children he teaches will know the Church as a family when: (1) he feels safe and at home there; (2) when he participates in parish worship and activities; (3) when he discovers that his teacher is really interested in him and in his family; and (4) when he finds appropriate equipment for his grade level in his classroom.

So far it might well seem that the course is humanistic in its actual orientation, that it has little to do with the Christian Gospel. But it is at this point that the Gospel is shown to be relevant to the need of the child. As a Christian he learns about his church as a family when he goes on to learn about our Lord, who was a child and grew up to be the Person Who said "Suffer the little children to come unto me, for of such are the Kingdom of Heaven." This is not left in the realm of platitude but is carried to a deeper level where our Lord's words and promises are made effective in baptism. A child begins to deepen his understanding of the family life of the Church when he learns that he is a baptized member of God's Family and has a Christian Name. Now he begins to feel that the Church is his home in a very special way, that its ways and its customs are part of his family tradition.

A look at the contents of the teacher's kit will show how effective a manual it is for the teacher. In Chapter I is a good look at what a five-year-old child is like. Chapter II states and develops the objectives of the course, deals with practical matters such as records and plans, considers methods and procedures. Chapter III talks of "Family Interests" and relates them to the parish, church, and Holy Communion. The title of Chapter IV is "Exploring the Familiar World."

This Kindergarten Course is only a sample of better things to come. The same phi-



From *What Is Christian Courage*, Pupil's Resource Book for Grade Eight.

THE Seabury Series



From *Traveling the Way*, Pupil's Take-home Reader, Grade Five, reproduced in two colors.

losophy, this same insistence upon relating the Gospel to the real world in which people live runs through each of the other four new courses to be available this Fall.

W. S. L.

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LETTERS to the Editor

► THE CHURCH AND DIVORCE

Sir:

In your issue of December 11th, in
connection with Princess Margaret's de-
cision, you contrast the "more liberal"
marriage canons of the Episcopal
Church with the strict attitude of the
Church of England. You point out, for
instance, that in the matter of allowing
second marriages in the Church, "if the
previous marriage can be shown to have
failed because of the existence of one or
more of several impediments to Chris-
tian marriage . . . (consanguinity, in-
sanity, disease, impotence, misrepresentation,
sexual perversion, coercion or
bigamy), the bishop (of the Episcopal
Church) can grant such permission.

It is quite true that a bishop of the
Church of England has at present no
such discretionary power. Whether he
should have it is a matter of current
controversy. The majority of the mem-
bers of the Canon Law Commission
(1947) recommended that he should;
the Nullity Commission (1955) unani-
mously recommended that he should not.
The matter is still under discussion in
the Convocations and the final decision
will not be made till the revision of the
canons has taken definitive shape. At
present, therefore, a person who has ob-
tained relief from a marriage which has
failed for one of the reasons you specify
by means of a decree of *divorce* cannot
be married again in Church.

Your description of the situation in
England, however, does not take ac-
count of the distinction between divorce
and nullity. By the laws of this coun-
try consanguinity, insanity, venereal
disease in a communicable form, impo-
tence, misrepresentation as to the iden-
tity of the parties, pregnancy by a third
party, coercion, bigamy and willful re-
fusal to consummate the marriage ren-
ders the marriage either void from the
start or under certain conditions void-
able. In all such cases a decree of nul-
lity can be obtained in the civil courts
and thereafter the individuals concerned
are free to marry 'again' in Church.
There is controversy as to whether will-
ful refusal can rightly be regarded as a
ground for a decree of nullity, but there
is no doubt that present practice in
regard to all other grounds of nullity
will be fully authorized in the new
canons. Where, therefore, a person seeks
relief from a marriage that has failed
on one or other of the above grounds by
means of a decree of *nullity*, the posi-
tion is not so very different between our
two Churches.

(CANON) C. KENNETH SANBURY
WARDEN, ST. AUGUSTINE'S COLLEGE
CANTERBURY, ENGLAND

► RACE PREJUDICE

Sir:

May I speak in an open letter on the
subject of Racial Integration as a
"born" Southerner? I am convinced that
any person, looking at the problem com-
pletely objectively, must come to realize
that prejudice lies at the root of all the
trouble.

I was almost 30 years old when I
moved from the South to the North, and
was steeped, of course, in racial preju-
dice.

After I was converted to the Chris-
tian Religion (which happened after I

moved North), it became ever more
obvious to me that my prejudice must
give place to an objective acceptance of
the fact of racial equality, and thus of
integration. It was extremely hard to
change—my pride suffered excrutiat-
ingly—but prejudice had to give place
to Christianity, for the two, as I now
began to see it, were positively incom-
patible. To avoid becoming a religious
schizophrenic, finally I did change my
viewpoint on the races completely. . . .

Please, my dear white brethren every-
where, do not (with me at least) try
to rationalize this problem away. I have
seen it from personal observation and
experience for what it surely is—un-
mitigated evil. May God lead us to look
upon our Negro brethren exactly as He
looks upon us both.

(THE REV.) RALPH E. KROHN
EDWARDSVILLE, ILLINOIS

► PEACE AND SEGREGATION

Sir:

There are many angles to the ques-
tion of segregation. Not the least im-
portant is that concerning peace.

1. One hundred and seventy-five years
ago, this country won its independence
by a great united effort of North and
South, and a great nation was born.
After two or three generations, this na-
tion was rent asunder by a cruel war,
followed by, perhaps, a more cruel re-
construction by which bitter hatreds
arose between the sections. However,
after a long period of grinding poverty
in the defeated South, the wounds of
hatred were nearly healed: North and
South had fought shoulder to shoulder
in two World Wars; a gradually in-
creasing economic recovery had at last
begun in what had been a prostrate sec-
tion; in no way was this more evident
than in the building in the South on a
wide scale of better schools for both
white and black.

In the face of this, a violent attack
has now been made on the South's
"Way of Life," especially in regard to
these schools. Following a plan, time
and again fully endorsed by the Su-
preme Court as entirely constitutional,
and by heavy self-imposed taxes, the
South was going forward in improve-
ment by leaps and bounds in a realiza-
tion of the Court's own repeatedly laid
down plan. Now, what has happened?
A change of front by the Supreme Court
out of a clear sky, and with this has
now come a widespread condemnation
of the South by the North. The South
naturally feels all this as gross injus-
tice, to say the least. The result is a
rebirth of all the old hatreds between
the sections which it had taken genera-
tions to quiet. Peace is being destroyed
in the land. Who did this?

2. The living together of two races
as widely separated as the Caucasian
and the Negro involves difficult prob-
lems. However, in this case the South
had been rid of the burden of slavery for
which the whole country was responsi-
ble. Then after the war and the ter-
rible reconstruction years, though it
still had to bear the chief burden of the
support of the millions of freed Negroes,
the South went ahead with its problems,
and slowly but surely the old hatreds
between white and black were being
forgotten. Lynching, e.g., once common,
was scarcely ever heard of. The restora-

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tion of all sorts of civil rights, in increasing degrees, with better and better schools, had led now to a great improvement of the relations between the races, the old dislikes were more and more forgotten. And now, suddenly comes this attack upon the South, once more to set the races against each other, to re-establish old hatreds so that now we have strife in human hearts and almost strife on our streets.

Who did this? A great Authority once said, "Blessed are the peacemakers." What would He say of those who break it on a national scale? Who did this? The Supreme Court with its reversal decree? Or does the blame lie back of the Court? Is it of a political or some other sort of influence? Or does it lie on the NAACP which began with a coterie of whites and blacks outside of the South?

At all events, whatever the answer to these questions, we may be sure of one thing—there are smiles on many a face in Moscow—"There is internal strife in America, our worst enemy! Our efforts are succeeding. Is not Communism on the way?"

Who did this? Reverently we reply, God alone perhaps has the full answer as to who it is that is mainly responsible for bringing about this destruction of peace. Nor can we give an answer by making another quotation, "I came not to send peace but a sword"—*truth* stands higher than *peace*. Yes, indeed, but in that peace which so suffers today there was, as we have shown, an increasing victory of *truth*. It is not peace alone that is being injured, but the cause of truth itself.

(RT. REV.) ALBERT S. THOMAS
RETIRED BISHOP OF SOUTH CAROLINA

► MRS. WEDEL DEFENDED

Sir:

Re letter "Foolish Words," April 15th issue *ECnews*; may I say, as a long time friend and co-worker of Mrs. Theodore Wedel that I feel sure she is not thinking of the truly devoted church women but of the many who are members in name only. In my own flourishing parish, several hundred who never attend Auxiliary meeting, Mission study class, or participate in any activities and yet expect attention and all ministries of the Church.

I sense a fear myself, for realizing we are in the midst of a spiritual crisis, we desperately need the help and cooperation of all professed Christians if we are to be able to combat the evil forces which surround us today. If we had more like Mrs. Wedel, with her sense of dedication and service the danger would be lessened.

MRS. A. H. STERNE
ATLANTA, GA.

Editor's Note: In our issue of Feb. 19 we said that Mrs. Wedel saw both opportunities and danger signals in the current revival of interest in religion. We quoted her thus: "Many people will flock to the Church just to get on the bandwagon, and we must ask how solid is the base and how real is the commitment of the people who present themselves at the Church door." We agree with Mrs. Sterne's observation that Mrs. Wedel does not refer, however, to those who have proved their devotion to the Church.

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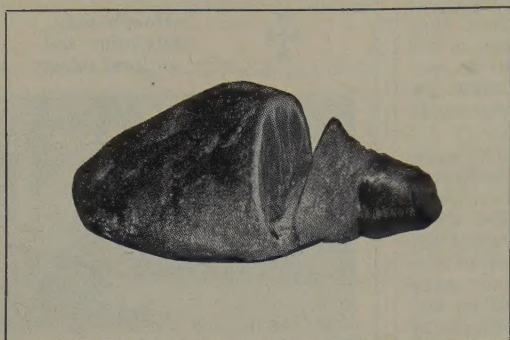
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Crossing Over a Bridge

by Betsy Tupman Deekens

FOR YEARS THE non-Episcopal world has regarded the Episcopal Church as (a) the church of the wealthy, (b) aimed at the sophisticated intellectuals and (c) cold and stand-offish.

The Episcopal Church aims to correct these mistaken impressions.

It's not that the "Cadillac crowd" (which incidentally any church has) is suddenly streaking up to the church in jeeps just to create an unpretentious air. Nor is it that parishioners are leaping over pews to prove they're one of the girls and boys.

But parishes all over the country have programs they hope will break down this imaginary barrier of unfriendliness.

In recent years two churches have hit upon plans they wish to share with others because they've proved unusually successful in terms of Christian relations. One is Holy Cross Church in Miami, Fla. The other is St. Michael's and St. George's of St. Louis, Mo.

In Miami, the women of Holy Cross organized a society which they call "Welcomettes." Their sole purpose is to create an atmosphere of hospitality at the door of the church.

The group of 25 women have regular assignments at all services to greet newcomers. Following worship, these same ladies make it their responsibility to speak to visitors and parishioners alike, inviting them to the parish house for coffee.

As a result, Holy Cross reports that the most frequent comment found on the parish register of visitors is "I like this friendly church."

Meanwhile, at St. Michael's and St. George's, St. Louis, Mrs. Dexter Stephens and some interested Church School teachers decided several years ago that in order to promote the feeling they were a part of the total parish program, they would meet on the same day as all the women's groups met for their parish projects.

(Mrs. Stephens and her husband are now in West Cornwall, Conn., where they run the adult and youth conference center of New York City's Trinity Parish.)

This simple method the teachers hit upon made them feel closer to the women's work of the parish rather than just an isolated group of people who were on hand Sundays to teach. The "set apart" feeling among Church School teachers is more prevalent than is perhaps suspected.

Another result of the plan was the opportunity

it gave them to get better acquainted with the parents of the children they taught. They discovered also that when they had finished their own work, they could help other groups too.

For example, the Woman's Auxiliary supply secretary had an emergency call from a burned-out mission in the Northwest for several hundred articles of clothing, school supplies, etc. This was a large order for auxiliary members, most of whom had teen-age youngsters rather than children. The teachers rallied.

They told their classes on Sunday that it would be wonderful if each child would bring in supplies piled so high in front of him that no one could see who was carrying them. This appeal to their spirit of adventure and competition resulted in quick help for the mission.

This is a very simple plan geared to solve a problem all parishes face—the difficult one of taking a body of people of different temperaments, environments, professions, and ideas and pulling them together towards the same goal.



Welcomettes Mrs. J. W. Claussen and Mrs. Dudley M. Cawthon greet Mrs. C. H. Laughlin at Miami parish

What's Your Favorite Hymn?

What's your favorite hymn? There's still time to tell us before the results are featured in an upcoming issue. Deadline: May 31, 1956. Send a 2-penny postcard to Betsy Tupman Deekens, *Episcopal Churchnews*, 110 N. Adams St., Richmond, Va.

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RECENTLY—it has been great fun having *ECnews'* trustee Marquis Childs as well as Clifford P. Morehouse here in Richmond. We enjoyed having them spend some time in our office and, also, the conversations we shared with them about things happening in and around the Church. Both Mr. Childs and Mr. Morehouse were speakers in the *Adventures in Faith* series inaugurated last month by the Men's Association of St. Paul's Church here in the capital city of the Old Dominion. The whole idea of the series is to have both lay and clerical leaders raise their voices in witness to the Christian Faith



Mr. Childs

from the pulpit of St. Paul's, located as it is in the very midst of Richmond's business and financial center—and directly across the street from the capitol building which one Thomas Jefferson designed some 175 years ago. The series, incidentally, is fast catching on. The reason: The Men's Association *really* has scheduled an impressive list of speakers. In addition to Mark Childs and Clifford Morehouse, the series will feature Dr. E. Frank Salmon (a retired



Mr. Morehouse

priest now living in Philadelphia who, this year, completed his seventeenth annual stint as a Lenten preacher at this church) and Dr. John McG. Krumm (Chaplain of Columbia University) who closes the series this spring. Next fall Professor W. Norman Pittenger of General Theological Seminary will open the series and he will be followed by Dean Pike of the Cathedral of St. John the Divine. Among other speakers who will follow throughout the winter is Dr. Henry P. Van Dusen, President of Union Theological Seminary. No wonder St. Paul's rector, the Rev. Joseph T. Heistand, thinks the parish has an up-and-coming Men's Association!

► A news man speaks of the copy he can write on a single page as a 'take.' The first page is slugged at the top, usually, with a single word that identifies the story. The second page carries that same slug line with "ADD ONE" added. Additional pages would be "ADD TWO," "ADD THREE," etc.

I would like for this to be ADD ONE to the comments which Ralph McGill and Canon Frederick Eckel wrote about Caroline Rakestraw (see the article on page 16 and also the cover of this issue). Being a member of the Board of Trustees of the Episcopal Radio-TV Foundation, I have had an opportunity to observe Mrs. Rakestraw (see the article on page 16 and also the cover of this job in producing for radio both *The Episcopal Hour* and *Another Chance*. And I have been impressed, as have all the other trustees, with her drive and determination to do as effective a TV program for the Episcopal Church. As Mr. McGill points out—all she needs is the money. And I believe Episcopalians throughout the nation are going to see to it that the money will be forthcoming. You'll be interested in knowing that gifts to the Foundation are tax-free.

Charles E. Berner Jr.

PUBLISHER